EASTERN BENGAL AND ASSAM DISTRICT GAZETTEERS.

CHITTAGONG HILL TRACTS.

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DISTRICT GAZETTEERS

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GAZETTEER

OF THE

CHITTAGONG HILL TRACTS' DISTRICT.

CHAPTER I.

PHYSICAL ASPECTS.

THE District of the Hill Tracts of Chittagong, which forms the south-eastern portion of the Chittagong Division, is situated between 21° 25′ and 23° 45′ north latitude, and between 91° 45′ and 92° 50′ east longitude. It contains a total area of 5,138 square miles; the principal civil station is Rangamati, situated in 22° 39′ north latitude and 92° 12′ east longitude, and the total population as ascertained by the census of 1901 is 124,762 souls. GENERAL DESCRIPTION

The name of the Hill Tracts of Chittagong was given to the District in the year 1860 when by Act XXII of that year the hilly and forest tracts to the east of the Chittagong District were withdrawn from the jurisdiction of the civil, criminal, and revenue courts and offices of the Regulation District, and placed under the control of a Superintendent of the Hill Tribes. ORIGIN OF NAME.

The general aspect of the District is a mass of hill, ravine, and cliff, covered with dense bamboo, tree and creeper jungle. The mountains are steep and difficult of ascent, they rise in tapering masses and are very narrow at the ridge. The elongated summits of the range fall away at the two extremities, and it is only here and there along the ranges that there is any material difference in the height. The highest hills are Keokradong, 4,034 feet to the east of the District, and Pyramid Hill, 3,016 feet in the same quarter. General outline.

The valleys are covered for the most part with dense virgin forest, interspersed with small water-courses and swamps of all sizes and description, and so erratic in their configuration as to render any general description impossible; they are slowly yielding to the advance of civilisation and by clearance and drainage, are being converted into rich arable land capable of producing food and other grains in abundance.

The District is divided into four main valleys, formed by its four principal rivers—the Pheni, Karnaphuli, Sangu and Matamuri Natural divisions.

and their tributaries—and is marked by chains of hills which traverse it from end to end, running from the north-west to the south-east. The Sangu and Matamuri rivers, until they enter the plains, run parallel to the ranges, thus forming two well defined valleys. The Karnaphuli and Pheni flow transversely across the main lines of the hills, and several valleys are formed by the large tributaries of the Karnaphuli entering it at right angles to its course.

Boundaries. The District is bounded on the north by the State of Hill Tippera; on the west by the Chittagong District; on the south by Arakan; and on the east by the Arakan Hill Tracts of Burma and the Lushai Hills District.

Scenery. The scenery throughout the District is very picturesque, the mixture of hill and valley, densely covered with forest and luxurious vegetation, yields the most beautiful and varied effects of light and shade. To be viewed at the best it should be seen from the summits of the main ranges, where the apparently boundless sea of forest is grand in the extreme. The cultivated areas of the valleys, dotted here and there, appear as islands, carpeted with emerald green, cloth of gold, or sober brown according to the season of the year. The rivers slowly meandering on their way to the sea, now shimmering like liquid gold, and again reflecting in heavy dark shadows every object within reach, all combine to make a picture not easily forgotten.

RIVERS. The river Karnaphuli known to the hill people as Kynsa Khyong derives its name from the Sanskrit "Karna" ear and "phuli" flower, literally the ear flower or earring. The daughter of a Muhammadan Wazir of Chittagong during the Moghal rule is credited with dropping her earring into the river while out on a pleasure trip. The river rises in the hills to the north of Lungleh in the subdivision of the Lushai Hills District and has a length of 170 miles. After a most tortuous course through the hills, the river emerges into the plains of Chittagong at Chandraghona, and, flowing past Chittagong, falls into the Bay of Bengal. The scenery from the source of the river to Demagiri in the Lushai Hills District is grand. The river winds in and out between lofty mountains covered with dense forest to the water's edge, through precipitous rocky gorges of sandstone, over rapids and falls, with here and there big deep pools whose dark and silent waters teem with every variety of fish. It enters the Chittagong Hill Tracts four miles below Demagiri, and the scenery becomes for the most part dull and uninteresting as it flows between steep and abrupt banks composed of a schistose clay, its sides covered with tall elephant grass which effectually prevents any view of the surrounding country. At Barkal the scene changes to one of great grandeur. High cliffs tower on the left bank, the river breaks up into channels flowing between forest covered islands, and then opening out into a big pool, dashes down a long stretch of rapids, between huge boulders, the bubbling

waves breaking through the rocks with the fitful roar of a surf-beat shore. The next point of interest is a gorge ten miles above Rangamati; here the river flows between dark cliffs of a brown vitreous rock, patched and mottled with lichens and mosses of various colours, towering up on either hand; while occasionally on the right or left, shoots back a dark gorge of impenetrable jungle. Between this point and Chandraghona the scenery is again dull. Just before the river finally leaves the hills and debouches into the plains the scenery is exceedingly pretty and most refreshing to those used to the dead level monotony of the scenery of Eastern Bengal. The important tributaries of the Karnaphuli are the Kaptai, Rhainkhyong, Subhalong and Thega on the left, and Chengri, Kasalong and Harina on the right banks. Although these rivers are of considerable depth during the rains, the rapidity and violence of their currents and their sharp turns and whirling eddies, render them unnavigable by large craft, but a large trade is carried on, both up and down stream, during the rest of the year. The Pheni river, which forms the northern boundary of the Hill Tracts, leaves the District at Ramghar, and during its course through the hills is of little importance for purposes of navigation.

The Sangu river is in the south of the district; the upper reaches are known to the Maghs as Sabok Khyong, and near Bandarban as Rigray Khyong, giving the name to the sept to which the Bohmong or ruling family belongs. In the plains it is known as the Sangu which is a corruption of "Sankha" a shell.

The Matamuri river or Moree Khyong is south of the Sangu; it is extremely shallow and of little importance. Captain Lewin thus describes the scenery on the Twine Khyong, a tributary of this river:—"The stream ran briskly in a narrow pebbly bed between banks that rose nearly perpendicularly, and so high that the sun only came down to us by glints here and there. Enormous tree ferns hung over our heads some fifty feet up, while the straight stems of the *Garjan* tree shot up without a branch like white pillars in a temple; plantains, with their broad drooping fronds of transparent emerald, broke at intervals the dark green wall of jungle that towered up in the background, and from some gnarled old forest giant here and there, the long curving creepers threw across the stream a bridge of nature's own making. Sometimes we came upon a recess in the bank of verdure which rose on either hand; and then the tinkling of a cascade would be heard behind the veil, its entry into the stream being marked by a great grey heap of rounded rocks and boulders, tossed about in a way that showed with what a sweep the water comes down in the rains.

"Scarlet dragon flies and butterflies of purple, gold, and azure, flitted like jewels across our path; while silvery fish streaked with dark blue bands, flew up the stream before us like flashes of light."

Lakes.

There are two small lakes, the Bogakine and Rhainkhyongkine. In shape the Bogakine is a parallelogram and of such exactness that one could almost believe it was the work of human hands. It is situated to the east of the police post of Ruma on the Sangu river, and is at a considerable elevation and of great depth. A curious trait of this piece of water is that though quite fit for drinking purposes, no fish can live in it nor is there any weed growth. The lake is much venerated by the hill people of the neighbourhood who yearly offer sacrifice to propitiate the spirit of the water. The Rhainkhyongkine is on the watershed of that river; it is about a mile in length and a quarter of a mile in breadth; it is well stocked with fish.

GEOLOGY.

The District has not been geologically surveyed, but as far as it is known the formation resembles that of the Arakan Yoma and consists chiefly of sandstone belonging to the older Eocene of the Tertiary period. The newer alluvial deposits consist of coarse shale at the base of the hills, sandy clay and sand along the course of the rivers, and fine silt consolidating into clay in the flatter parts of the river plains. Both lignite and coal have been found and specimens have been analysed in the office of the Superintendent of the Geological Survey of India. The proportion of ash is, however, too large to hold out any prospect of profit. A specimen of brown coal gave on analysis 36·5 per cent carbon, 38 per cent volatile matter, and 25·5 per cent ash. One specimen of lignite yielded 25·9 per cent carbon, 35·8 per cent volatile matter, and 38·3 per cent ash. The streams where lignites have been found are the Sangu, Matamuri, Pheni and Chengri.

Minerals.

Limestone has been found in two places, but on account of its inferior description has proved unprofitable. Sandstone exists in abundance, as also a hard description of blue rock, but this is only found in limited quantities among the sandstone. The harder sandstone and rock are being worked for the extensive river revetment work in progress at Chittagong in connection with the improvement of the Port. Salt licks are common, the best known are at Bhangamura and Ramghar in the north. No metals are known to exist; but certain indications may betoken the presence of petroleum.

BOTANY.

The hills are covered with *Laurineæ, Dipterocarpeæ, Eubiaciæ, Terrestraemiaceæ, Euphorbiaceæ* and *Leguminosæ*; a list of the principal trees will be found when dealing with the forests. The large number of varieties of bamboos is striking, and they include *Bambusa tulda, vulgaris, arundinacea* and *auriculata*, as well as *Melocanna bambusoides, Teinostachyum dulloa* and others. Canes of various species, Kuruj pat (*Licuala peltata*) and a coarse thatching grass known as Sunn (*Saccharum cylindricum*) are common products. Orchids and ferns grow everywhere in great variety and profusion.

ANIMALS.

Elephants exist in great numbers, and formerly a considerable portion of the Government supply of these animals was derived

from the forests in the north of the District. Similar herds exis in the south and their depredations are a serious bar to the spreat of plough cultivation. Since the withdrawal of the Keddah Department from Dacca to Burma no Government keddah operations have been undertaken, and the existing conditions for license to capture elephants by private enterprise are too onerous to allow of any attempt being made to rid the District of the superfluous number of elephants. The two-horned variety of rhinoceros (*Rhinoceros sumatrensis*) is to be met with in the valleys of the Thega and Kasalong rivers.

Gyal or methan (*Bos frontalis*) are still fairly plentiful. Buffalo (*Bos bubalus*) though rare are found in the upper reaches of the Pheni, Chengri, Miani and Kasalong rivers. Sambar (*Cervus unicolor*), serow or Himalayan goat (*Nemorhadus*) *bubalinus*) and the rib-faced or barking deer (*Cervulus muntjac*) are found throughout the District. Wild pig (*Sus cristatus*) are common everywhere. The tiger (*Felis tigris*), leopard (*Felis pardus*), black leopard, clouded leopard (*Felis nebulosa*), Himalayan black bear (*Ursus torquatus*), sloth bear (*Melursus labiatus*), Malay bear (*Ursus malaynus*) and a variety of cats including the golden cat (*Felis temmincki*), leopard cat (*Felis bengalensis*), marbled cat (*Felis marmorata*), jungle cat (*Felis chaus*), fishing cat (*Felis viverrina*), Binturong (*Arctictis binturong*), Indian civet (*Viverra zibetha*), palm civet (*Viverra paradoxurus*), Linsang (*Viverra linsanga*), mongoose (*Herpestes*) and hare (*Lepus ruficaudatus*) are also found.

The monkey tribe is strongly represented by the Huluk or white browed gibbon (*Hylobates hoolock*), Himalayan monkey (*Macacus assamensis*), brown stumped monkey (*Macacus arctoides*), Himalayan langur (*Semnopithus schistaceus*), capped monkey (*Semnopithecus pilcatus*) and Lemur. The Indian wild dog (*Canis sumatrensis*) is a great scourge and levies heavy toll on all game. Among the smaller animals are found the jackal, (*Canis aureus*), fox (*Vulpes bengalensis*), armadillo (*Manis jaoanica*), grey and bay bamboo rat (*Rhizomys sumatrensis*, *Rhizomys badius*), field rat (*Mus budaya*), muskrat, house rat (*Mus musculus*), large dark brown squirrel (*Scirrus indicus*), red squirrel, flying squirrel, otter (*Lutra ellioti*), flying fox, bats, and mice.

There is a great variety of bird life, but song birds are not so numerous as those of more brilliant plumage. The game birds of the district are jungle fowl, Kalij pheasant, Polipectrum, hill partridge, swamp partridge, bush-quail, bluebreasted quail, Hodgson's imperial pigeon and the pin-tailed green pigeon. The migratory game birds are snipe, a few woodcock, and teal. The predatory birds are vultures, Peregrine falcon, Shahin falcon, hawks, kites, owls and carrion crow, while the birds are represented by the hornbill, kingfisher, woodpecker, parrot, maina, magpie, jay, thrush, babbler, bulbul, oriole, finch, minivet, pitta, dove,

drongo, shrike, and swift. All these birds have different varieties, and in some cases the family is very numerous, especially in the case of the bulbul, babbler and thrush. Other birds are the barbet, weaver bird, hawk cuckoo or "brain fever bird," copper smith, dhayal, flycatcher, hoopoe, koel, night jar, nutmeg bird, peko, robin, sibia, sparrow, purple honeysucker, wagtail, cotton teal, whistling teal, paddy bird and bogla.

There are fourteen poisonous varieties of snakes, of which the king cobra (*Naia bungarus*) runs to twelve feet in length. The cobra (*Naia tripudians*), northern hill krait (*Bungarus bungaroides*), banded krait (*Bungarus fasciatus*), common krait (*Bungarus candidus*), coral snake (*Callopius macclellandii*), slender coral snake (*Callopius trimaculatus*), small spotted coral snake (*Callopius maculiceps*), large spotted viper (*Lachesis marticola*), Gray's viper (*Lachesis purpureo maculatus*), Formosan viper (*Lachesis mucrosquamatus*), Jerdon's viper (*Lachesis jerdonii*), green viper (*Lachesis gramineus*) and Russell's viper (*Vipera russellii*). Casualties from snake-bite are fortunately quite a rare occurrence. The harmless snakes abound in great variety, and fine specimens of rat and rock snakes are to be obtained, while pythons over twenty feet in length can be secured.

Both *Garial gangeticus* and *Crocodilus porosus* are to be found in the lower reaches of the rivers; fortunately the latter are not common, and no loss of human life is attributed to them. The Goashap or Iguana lizard grows to a large size; the flesh is highly prized as an article of diet by the hillmen as also that of the river turtle and land tortoise. The smaller lizards as the Chameleon, the Gekko, the Bamini and the house lizard are found everywhere.

Fisheries.

Beautiful butterflies from the most modest to the most gorgeous colouring, curious insects, weird beetles of every shape and colour, wonderful moths, specially the varieties of hawk moth, abound; while the other side of the picture, scorpions, large and poisonous centipedes, hideous spiders, vicious mosquitoes, maddening sand flies with several varieties of other flies, all of which have excellent powers for causing the greatest discomfort and annoyance to man and beast, make up a variety of insect life that would require a lifetime to do justice to in the matter of description.

There are no fishing villages in the District, and none of the people live solely by fishing. The rivers however contain an abundance of fish and large numbers of Domes, a low caste of the plains, resort in the cold weather to the rivers as professional fishermen. The fish caught are disposed of locally and there is no fish-curing carried on in the District. The principal methods of catching fish are by cast net, drag net, rod and night lines. While during the rains several varieties of wicker and bamboo traps are set to snare fish in the rivers and streams. The principal fish caught in the rivers are mahseer (*Barbus tor*), Rohu (*Labeo rohita*), Kalabans (*Labeo calbasu*), Mirgha (*Cirrhina mrigala*), white carp (*Cirrhina cirrhosa*), Catla (*Catla buchanani*), Bawal

(*Wallago attu*), Goonch (*Bagarius yarrelli*), Chital (*Notopterous chitala*), Butchwa (*Pseudentropius garua*), Beckti (*Lates calcarafer*), Chilwa (*Aspidoparia morar*), besides numerous fry of sorts. The dolphin (*Platanista gangetica*) is most destructive to fish, as also to the nets of the fishermen which are seldom strong enough to hold them, should they be caught. Eels, prawns, and fresh water turtle are also caught in considerable numbers.

CLIMATE.

The climate has an evil reputation, but this has been exaggerated. When the District was first occupied in the early sixties, and before there had been any clearance of jungle or opening out of the country by cultivation, the climate was doubtless exceedingly deadly, but matters have improved very much since then, and the climate now compares favourably with that of the Eastern Bengal Districts. The valleys are undoubtedly very unhealthy at certain seasons of the year and malaria is prevalent.

Temperature and rainfall.

The maximum and minimum temperature in the shade vary between 90° and 50°, but the excessive moisture renders the heat particularly trying and exhausting, especially to Europeans. The rainfall commences early in the hot weather, is very heavy and averages 94·27 inches at Rangamati.

Winds.

The prevalent wind during the rains and hot season is from the south-west. In the cold season the wind generally comes from the north. At the commencement and breaking up of the rains, violent storms of thunder and lightning occur.

CHAPTER II.

HISTORY.

PREHISTORIC PEOPLES.

THE Chittagong Hill Tracts were originally occupied by the different tribes belonging to the Kuki group. They yielded to and were driven to the north-east by the invasion of the Chakmas who had gained a settlement in the southern portion of the District of Chittagong, but who, in the time of the Burmese wars, were ousted by the Maghs from Arakan and forced to enter the Hill Tracts. They finally settled in the central and north-eastern portions of them, while their former possessions were absorbed by the Maghs.

Present inhabitants.

The District is at the present day inhabited by a variety of tribes, each speaking its own distinct dialect. The three principal tribes are Chakmas, Maghs and Tippera; in addition there are Mro, Kuki, Khyengs and Pankhos all forming the Kuki group of the inhabitants of the District.

EARLY HISTORY.

The earliest record of our dealings with the people of the Hill Tracts, is a letter from the Chief of Chittagong to Warren Hastings, the Governor-General, dated 10th April 1777, in which he states that "a mountaineer named Ronu Khan who pays the Company a small revenue on their cotton farm has, since my being here, either through ill usage from the revenue farmer, or from a disposition to revolt, for some months past committed great violence on the Company's landholders, by exacting various taxes and imposing several claims on them, with no grounds of authority or legal demands." A second report states that Ronu Khan has called to his aid "large bodies of Kukimen, who live far in the interior parts of the hills, who have not the use of fire arms and who go unclothed." This rising was met by not allowing the hill people to have access to the markets in the neighbouring British District of Chittagong; but the Kukis still continued troublesome, and in November 1777 the Chief of Chittagong ordered Captain Ellesker commanding the Twenty-second battalion of sepoys to send some men for the protection of the inhabitants against the Kukis. In 1784 Government wrote to Mr. Irwin, the Chief of Chittagong, desiring to have his opinion fully, whether, by lenient measures, the inhabitants of the hills might not be induced to become peaceable subjects and cultivators of the lowlands. No practical result followed this inquiry, and in 1829 Mr. Halhed, the Commissioner, stated that the hill tribes were not British subjects, but merely tributaries, and that he recognised no right on our part to interfere with their internal arrangements. The near

neighbourhood of a powerful and stable Government naturally brought the Chiefs by degrees under our influence, and by the end of the eighteenth century every leading Chief paid to the Chittagong Collector a certain tribute or yearly gift, to purchase the privilege of free trade between the inhabitants of the hills and the men of the plains. These sums were at first fluctuating in amount, but gradually were brought to specified and fixed limits, eventually taking the shape, not of tribute, but of revenue paid to the State.

Raids.

The hill tribes living within the country, which now forms the Chittagong Hill Tracts, had constantly been subject to raids from the independent tribes living further eastward; and in consequence of an attack on a stockade situated on the Kaptai river, a tributary of the Karnaphuli, the Commissioner in 1859 recommended the removal of the Hill Tracts from the Regulation District, and the appointment of a Superintendent over the hill tribes. Both these recommendations were adopted and by Act XXII of 1860, which came into operation on the 1st of August of that year, the Hill Tracts were separated from the Regulation District; and in July of the same year an officer with the title of Superintendent of the hill tribes was appointed. In January 1860 a murderous raid was made by Kukis on the District of Tippera and 186 British subjects were murdered, and nearly 100 taken prisoners. The guilt of this outrage was clearly brought home to the tribes living to the north-east of the Hill Tracts; and in January 1861 a military force was assembled at Barkal, on the Karnaphuli river 26 miles above Rangamati, and on the 27th of January a select force of 230 sepoys in light marching order with 450 coolies who carried provisions left Barkal under Captain Raban. The village was difficult of access and the troops after marching for six days over a succession of hills, low spurs, and streams, reached it on the 1st of February. The Kukis, according to custom, removed all valuable property, set fire to the village and retired, preferring ambuscades and surprises to regular open fighting. The destruction of about fifteen hundred maunds of rice was the only retributive injury inflicted on the enemy. The expedition having accomplished all that was practicable returned to Barkal. Negotiations followed for the pacification of the country, and in October 1861 Rattanpuiya, an influential Kuki Chief, tendered his submission. During the two following years there was peace in the Hill Tracts, but on the 15th and 19th of January 1864 a band of Shendus attacked two villages, killed five persons and carried away twenty-three men, women and children into slavery.

In the month of April of the same year a band of the same tribe attacked a body of twenty-six Bengali wood-cutters, shot five and captured nine others. They then attacked a Magh village and out of fifty-six inhabitants, killed six and took thirty prisoners. In the year 1865-66 the Shendus again made two raids on the

Hill Tracts. On the first occasion they took six captives, and on the second more than twenty persons were carried off. In the year 1866 a more serious outrage was committed by the Haulong clan of Lushais. The raid occurred on the 6th July when they attacked and cut up three Banjogi villages in the Sangu valley. A detachment of the same party penetrated into our territory as far as the Kaptai river and destroyed a Magh village; four men were killed and eight carried away as captives. This raid is remarkable as having taken place during the rains when the Kukis are generally busily engaged in agricultural pursuits, and when the unhealthiness of the season and the difficulties of travelling offer almost insuperable obstacles to an expedition. On the 12th January the Haulong clan again violated the Bohmong's territory, and attacked some Magh villages; eleven persons were killed and thirty-five carried into slavery. No raid took place during 1861, but in January 1869 an attack was made on the police post of Chema on the Sangu river; the guard consisting of ten men was defeated and the post destroyed. Seven men were killed and the women and children of the whole guard carried into captivity. A second but less serious raid was made on a Mrung village. On the morning of the 19th July 1870 a Magh village situated within half an hour's walk of the post of Chema, which had been rebuilt, was attacked by a body of forty or fifty Kukis and four men and six children were carried off.

Another raid was committed in December of the same year on a village on the Sangu river half way between Chema and Pyndu, in which two men were killed and one taken away captive. There was no raid in 1871, but in January 1872 a party of Shendus surprised the frontier post at Pyndu. The enterprise was vigorously undertaken and some of the raiders effected an entrance into the stockade, but they were soon driven out and put to flight with considerable loss. Our ally Rattanpuiya in the meanwhile was wiped out by the Haulongs, and in 1870-71 the same clan perpetrated a series of raids of an unusually aggravated character, in the course of which the lives of several European tea planters were sacrificed, and the little nine-year-old daughter of one of them, named Mary Winchester, together with many native subjects, were carried away captive by the raiders. These outrages determined the Government to undertake effective reprisals. Two military columns entered the Lushai country simultaneously; one from Cachar under General Bouchier, the other from Chittagong under General Brownlow. The Cachar column consisted of 500 men each from the 22nd Punjab Infantry and 42nd and 44th Assam Light Infantry, with half a mountain battery and a company of Bengal Sappers and Miners, while the Chittagong column had the 27th Punjab Infantry, 2nd and 4th Gurkha Rifles and half a mountain battery. Each of the columns was accompanied by a hundred armed police. These columns experienced many hardships, and were much reduced by sickness, but they met with little active

resistance. Mary Winchester and several other captives were surrendered to the Chittagong column. The expedition penetrated as far as the village of Lalbura, the son of Volonel, a noted Chief of the Haulong tribe who dwelt in the North Lushai Hills.

The tribes tendered their submission and the columns were withdrawn. After this lesson peace reigned for 18 years, but in January 1888 three raids were committed at different points on the frontier, the most serious being the massacre of Lieutenant Stewart and a survey party of which he was in command. This unfortunate officer and a small escort of armed police were engaged in survey operations and had bivouacked for the night in the forests. They were so near Rangamati that Lieutenant Stewart imagined the party secure from any attack, and no precautions were taken to guard against the possibility of a surprise. Unfortunately a hunting party of Pois were out and came on the unguarded encampment, which they rushed and secured the heads of the party. It subsequently transpired that Howsata, the Poi Chief, was in treaty to marry one of the princesses of the Tlang Tlang tribe, and a certain number of heads was demanded as a part of the marriage portion. Fate decreed that he should come upon the unfortunate survey party, and the temptation to secure the coveted trophies and win great renown was too great to be resisted. In the same month a party of Haulongs raided villages on the upper Chengri, killed thirty-one and carried away eight women as captives. These raiders were evidently in fear of being overtaken and brought to book, as contrary to their custom they did not cut off the heads of the slain but contented themselves with removing the scalps. Meanwhile Upper Burma had been annexed with the result that these hills formed an enclave of head-hunting savages entirely surrounded by British territory, and it was decided not only to punish the raiders but to bring their country under permanent control. In 1890 simultaneous military expeditions marched into the Chin-Lushai Hills from Chittagong and Burma, and numbers of captives were recovered and permanent posts established.

In the following year the South Lushai Hills were formed into a Bengal District under a Superintendent, but in 1892 hostilities were renewed in the Haulong country on the northern frontier, and the co-operation of a column from Burma was needed to reduce these chiefs to submission. At the end of the year expeditions were despatched simultaneously from Bengal and Assam, and they were completely successful in restoring peace in the Lushai country. In September 1895 the South Lushai Hills were formally annexed to Bengal, but at the end of the year military operations were again necessary and an expedition was despatched from Assam supported by columns of military police from Bengal and Burma. These columns effected their object and procured the final submission of the offending tribes. In April 1898 the South Lushai District was transferred to Assam.

The effect of these operations has been to restore peace in the Chittagong Hill Tracts which are now secure from the raids which harassed their people for over a century.

British rule. During the first few years after the cession of Chittagong to the British in 1760 the attention of the executive authorities appears to have been mainly directed to the administration of that portion of the ceded territory which now forms the Regulation District. The headmen of the hill tribes were allowed to retain their authority, and our jurisdiction practically extended only to the collection of revenue from the hills in the shape of a tax on the export of cotton. Even this revenue was not collected from the hill tribes by Government officers but was farmed out to a third party, who was neither the ruler of the tribes he represented, nor had any control over its members. By the end of the eighteenth century the leading chiefs in the Hill Tracts so far acknowledged the supremacy of the British Government, as to pay tribute to the Chittagong Collector.

It was not until the appointment of a Superintendent of the Hill Tribes in 1860 that we began to interfere with the administration of the Hill Tracts. Before 1860 the internal government of the country, which now forms the Chittagong Hill Tracts' District, was in the hands of two hill chiefs, the Chakma Chief and the Bohmong, assisted by a number of subordinate village officials. These chiefs were and are still quite independent of each other. Though nominally the northern section belonged to the Chakma Chief, yet owing to the distances there was no control over the people, and great inconvenience was experienced by the absence of any head to whom reference could be made when occasion arose. The most respectable and substantial member was Maung Kioja Sain, an Arakanese Magh who held zamindaris in the District of Chittagong. For administrative reasons Kioja Sain was considerably aggrandised by the authorities and he became Sarbarakar for a considerable portion of the Hill Tracts and finally he was created a chief. Originally the chiefs collected their revenue from the families of their own clan irrespective of the place where they might reside; gradually, however, as their power increased they collected from other and weaker tribes, till finally the extent of individual authority became represented by definite natural boundaries. Government sanction was given in 1873 to a proposal to define the boundaries within which each chief might collect his revenue; but it was not till 1884 that final effect was given to these proposals.

Administrative divisions. The original scheme proposed seven revenue circles:—

1. Headquarters subdivision under the Chakma Chief.
2. Headquarters subdivision under the Mong Raja.
3. Headquarters khas mahal under the Deputy Commissioner.
4. Sangu subdivision khas mahal under the Assistant Commissioner.

5. Sangu subdivision Bandarban under the Bohmong.

6. Sangu subdivision Ruma circle under a member of the Bohmong's family.

7. Sangu subdivision Matamuri circle under a member of the Bohmong's family.

In 1884 the circles were cut down to five and the boundaries notified in the Calcutta Gazette of the 8th September 1880 were brought into force :—

1. The Chakma Chief's circle.
2. The Bohmong circle.
3. The Mong Chief's circle.
4. Sadar subdivision khas mahal.
5. Sangu subdivision khas mahal.

Experience proved the khas mahal to be a complete failure as an administrative unit and they were abandoned and in 1900 th district was finally divided into four circles.

1. The Chakma circle including the tract hitherto known as the Sadar subdivisional khas mahal. The circle occupies the centre and north of the District, and is mainly inhabited by Chakmas.

2. The Bohmong circle including the tract hitherto known as the Sangu subdivisional khas mahal. The circle occupies the southern portion of the District and is inhabited by Maghs and Kuki tribes.

3. The Mong circle in the north-east and is peopled principally by Tipperas.

4. The several Government forest reserves.

CHAPTER III.

THE PEOPLE.

GENERAL CHARACTERTICS.

THE tribes that inhabit the Hill Tracts may be divided into those of undoubted Arakanese origin as the Chakmas and Maghs, and those of mixed origin, in all probability the aboriginal inhabitants of the country. They speak numerous and diversified dialects and are more or less savages. Under this head are included the Tipperas and Kuki tribes. The Bengali of the plains divides the inhabitants into two classes. Those able to understand the vernacular of Bengal are designated as Jumiyas, while the others are distinguished as Kukis. The inhabitants of the Chittagong Hill Tracts are, as a rule, short and of thick-set build, with distinct Mongolian features. They have splendidly developed chests, arms and legs due to the nature of their daily tasks and their physical surroundings. The hairs on the face are generally pulled out by the root as they appear, so that one seldom sees a hillman with either a moustache or beard. The average man stands about five feet six. The women are short and average five feet four in height.

GROWTH OF POPULATION.

According to the census of 1872 the Chittagong Hill Tracts contained 296 villages, with a population of 63,054. The average density of population was less than 9·16 per square mile, with 1·91 houses to the square mile. Classified according to sex the number of males was 34,330 and females 28,724; the proportion of males being 54·44 per cent. These figures are not trustworthy, as the revenue of the chiefs was collected by a capitation tax, a portion of which was paid to Government. It was therefore to the interest of the chief to show a smaller population than was actually the case in order to lessen the percentage claimed for the capitation tax.

Later figures are more reliable, and the figures of the last census may be taken as accurately representing the population of the District, for no pains were spared to secure accurate returns.

Census	1872	63,054
,,	1881	101,597
,,	1891	107,286
,,	1901	124,762

Towns and villages.

There are no towns and only 296 villages, 211 of these have a population of less than 500 and only one exceeds 2,000. Excluding the area of 1,383 square miles of uninhabited forest reserves,

Density.

the density is 33 to the square mile, showing an increase during the last decade of 16·29 per cent.

The proportion of females to males is only 90 per cent in the natural population, and owing to the number of bachelor immigrants only 83 per cent in the whole population. Sex.

There is a small immigration from Chittagong, and a few persons emigrate to Hill Tippera. Migration.

The civil condition of a thousand males is—unmarried 518, married 443, widowed 39, while of a corresponding number of females 494 are unmarried, 434 married and 72 widowed. The bulk of the population of the District is divided between the Chakma, Magh, Tippera and Mro tribes. Civil condition.

Tribal strength.

Tribe.	Males.	Females.	Total.
Chakma	23,526	20,803	44,329
Magh	15,098	16,808	31,906
Tippera	12,452	10,889	23,341
Mro	5,383	5,157	10,540
Kuki	841	774	1,615
Kumi	761	708	1,469
Khyengs	206	210	416
Banjogi	347	349	696
Pankho	76	68	144
Total ...	58,690	55,766	114,456

The above figures show that the tribes form nine-tenths of the total population of the District.

The Chakma circle Chief is Raja Bhuban Mohan Roy and his headquarters are at Rangamati. The area of this circle is 2,421 square miles. This total includes 763 square miles of reserved Government forests. The total population is 48,792, which, exclusive of the forest reserve area, gives a density of 29·4 of population to the square mile. Chakma circle.

Residents in the Chakma circle.

	Male.	Female.
Chakma	18,953	17,254
Magh	3,521	2,702
Tippera	901	726
Kuki	362	316
Mro	159	149
Kumi	1	...
Muhammadans	1,733	323
Hindus and others	1,692	
Total ...	48,792	

Bohmong circle.

Bohmong Cholafru is the Chief of the Bohmong circle and has his headquarters at Bandarban on the Sangu river. The circle inclusive of 620 square miles of forest reserve has an area of 2,064 square miles, with a population of 44,072, which gives, excluding the reserve area, a density of 30·56 of population to the square mile.

Residents in the Bohmong circle.

	Male.	Female.
Maghs	11,080	10,699
Mro	5,224	5,008
Tippera	1,778	1,425
Chakma	1,109	833
Kuki, Kumi, Khyeng	760	708
Pankho and Banjogi	479	453
Muhammadan	2,463	265
Hindu and others...	1,783	
Total ...	44,072	

Mong circle.

Raja Nefrusain is the Chief of the Mong circle; his headquarters are at Manikseri. The area of his circle is 653 square miles, and it has no reserve forest area. The population of the circle is 31,898 giving a density of 48·8 of population to the square mile; the Kuki group of tribes are unrepresented in this circle.

Residents in the circle.

	Male.	Female.
Tipperas	9,773	8,738
Maghs	3,497	3,207
Chakmas	3,464	2,716
Muhammadans	118	4
Hindus and others	381	
Total ...	31,898	

As previously noted the head of the Mong circle was selected by Government for administrative purposes. The following is the history of the family of which Raja Nefrusain is the ruling representative. In 1782 an Arakanese Magh, by name Mrachai, immigrated with a few families from the Palangkhyong, a stream flowing into the Kaladan river in Arakan, and settled in the Matamuri valley in this District. These people became known as Palangsa Maghs. Mrachai obtained a settlement for these Jumiyas and paid revenue in cotton to the Government. Mrachai died in 1787 and was succeeded by his grandson Sailleng who managed the Kapas mahal in question up to the year 1793. In the following year he received a settlement for 187 houses at an annual revenue of Rs. 374 in lieu of the payment in cotton. Sailleng died without issue and was succeeded as headman by his nephew Khedu. This man emigrated from the Matamuri to the Sitakund range in the Regulation District, and revived the settlement made with his uncle and became the Dabaing or Sardar of the community. Khedu died in 1800 leaving a son Konjai as heir to the mahal. MONG CHIEF. History of family.

In 1801 Konjai obtained a fresh settlement for 387 houses of Palangsa Maghs at Rs. 733, and this sum owing to the inerease in his followers was in 1808 raised to Rs. 924. Konjai died in 1826 leaving two minor sons of whom Keojasain, the elder, was only six years of age. During his minority the mahal was administered by a manager, and Keojasain did not take over the management until 1840 on a settlement of Rs. 1,021. Keojasain died in 1870 leaving two sons Narabadi and Keojafru, who managed the mahal jointly until 1884, when the present Raja Nefrusain, then a minor, was selected as the Chief of the Circle. During his minority the circle was managed by Government, and he took over direct charge on the 15th May 1893.

Education in the Chittagong Hill Tracts, as throughout the province, is in the hands of the Department of Public Instruction, and under the supervision of the Inspector of Schools at Chittagong assisted by the Superintendent. Male education is much further advanced than might have been expected, as 79 persons per 1,000 can read and write. Primary and secondary schools instruct the village communities in the Bengali language. Of elementary schools which teach the vernacular only, there are at present ninety-five primary schools with 1,384 male scholars and 131 female scholars in attendance. There are four secondary schools which have 203 scholars. The indigenous or private institutions number thirty with 140 male and eight female scholars. The supervising staff for the above schools consists of a Deputy Inspector and two inspecting Pandits. The annual grant for primary education is Rs. 11,000. The history of education in the District commences with the foundation of a boarding school at Chandraghona in October 1862. At this school elementary education was imparted to the hill boys. EDUCATION.

At a later period the school was divided into a Burmese class and a Chakma class. In the former, Burmese, English and Bengali were taught, in the latter only English and Bengali. In 1869 the school was transferred to Rangamati and the designation was changed into the Rangamati Government Boarding School. In 1873 the school was raised to the Middle-English status, and during its existence as such it succeeded in passing nineteen boys in the Middle English, four in the Middle Vernacular, and forty in the Upper Primary scholarship examination. As a Middle English school the Government grant amounted to five thousand rupees a year, the greater portion of which was expended in the maintenance of the boarding establishment. The success of the school prompted the authorities in December 1890 to raise the status to that of a High English school and it has since remained as such. The school has succeeded in passing twenty-two boys in the Entrance examination, of whom nine were hill boys. The boarding establishment accommodates fifty hill boys who are boarded at Government expense. Candidates to be admitted as boarders have to be recommended by the Circle Chief and headmaster, and approved by the Superintendent. The introduction of the kindergarten system is a token of great promise, and should prove most beneficial to the hill boy, as it cultivates the power of observation and helps to destroy the injurious system of learning by rote the text-books of the year. The hill boy is naturally of mechanical turn of mind, and this system, if rightly applied, should help him very materially to make a better use of his life than has been possible to his predecessors. The annual expenditure of the Rangamati High English school is Rs. 5,375, the amount realised in fees Rs. 979.

LANGUAGE. Dialects and Written character.

Bengali is the court language and is more or less understood throughout the Hill Tracts; Maghi is a dialect of Arakanese written in Burmese character; Chakma is a dialect of Bengali written in corrupt Burmese character. The numerous other tribes use various dialects of the Tibeto-Burman family which are unwritten. Any literature met with in the Hill Tracts is either Arakanese or Bengali.

Occupation.

The inhabitants of the Hill Tracts are solely agriculturists.

Marriage.

Adult marriage prevails among the hill tribes; girls marry between fifteen and sixteen, and men between twenty and twenty-five. A man may not marry his grandmother on either side, his paternal or maternal aunts, sisters or step-sisters, or first cousins on the paternal side. With the change of sex the same rule applies in the case of the woman.

Polygamy is permitted but is reserved for the wealthy, as they alone can afford the luxury of paying for and supporting a plurality of wives. Widows are allowed to re-marry and no restriction is placed on their selection.

Divorce is easily obtainable by the man on the ground of incompatibility of temper on the part of the wife, neglect of

household duties or adultery. The last is not considered a very serious offence, and is generally settled by a fine averaging thirty rupees. The husband must be convicted of cruelty or desertion before a divorce can be secured by the woman. Young girls lead an entirely unrestricted life before matrimony, and in the event of pregnancy matrimony follows as a general rule. Should the man refuse to make amends by marriage, he is fined thirty rupees and a pig. The latter provides a feast for the village elders who have decided the case. Unchastity after marriage is comparatively rare.

Drink.

The tribes all drink heavily, but not to the same terrible excess as the Chins and Lushais, whose earliest legends are associated with liquor and their ideas of a happy future life are summed up in an ever flowing supply of strong drink.

RELIGION.

Buddhism is the religion of the majority of the inhabitants of the Chittagong Hill Tracts and 83,000 are returned as Buddhist. The Chakmas and Maghs provide the bulk of this total, while the Tipperas make up the 36,000 Hindus, and there are 5,000 Muhammadans. Christianity is gradually making headway, and there is an excellent field for missionary effort.

Missionary effort.

The London Baptist Missionary Society started work in the southern portion of the Hill Tracts as far back as 1812. The first missionary, however, shortly after his appointment died a sad death at the hands of a lad of Portuguese and Magh parentage, whom he had adopted. This lad, impatient of restraint, broke out into a fit of ungovernable rage, and stabbed Mr. de Bruyn with a knife, and the last moments of a signally devoted life were spent in an effort to obtain pardon and release for the penitent lad. The next missionary died of fever in 1820. In 1822 there were 163 converts joined to small churches at Chakariya, Munjariya, Harbung and Cox's Bazar, but during the first Burmese war these converts were scattered and most of them, it is feared, died of starvation or were put to the sword. Up to this time the work was superintended and supported, not by the Parent Society in London, but by those of its missionaries stationed in the Danish settlement at Serampore. One of these men though practising his trade of a shoemaker up to the time of his leaving England had been appointed Sanscrit Professor in the Presidency College of Calcutta, and from the emoluments of this office came the funds for the support of the work in the Hill Tracts of Chittagong.

The death of a third missionary, and the difficulty of securing a suitable successor necessitated the closing of the work for a time, and it was not until 1891 that it was found possible to re-start it. Chittagong was made the headquarters of the Mission, and thence annual journeys were made into the Hill Tracts. These journeys were purely evangelistic for no trace could be found of the little band of Christians gathered in before the war. In the following nine years three missionaries came and went, but the difficulty of filling up the gaps was not now so serious, as

Chittagong was recognised by the Society as one of its regular stations. The prospects of the work too were brightened by the presence of two young Magh converts who had been trained for the work of preaching the Gospel and whose efforts were followed with considerable success. In 1900 it was wisely determined to bring the missionary into more immediate touch with the work in the Hill Tracts, and the measure of success attending the work led the Society to establish their headquarters at Rangamati, where in 1903 a commodious bungalow was built and occupied by a married missionary. Both this gentleman and his wife are qualified teachers, and educational matters receive considerable attention at their hands. Small schools have been opened in quite a number of villages, and a boarding school established at Rangamati. The education given in the boarding school is of a thoroughly sound character, and the status of the school has been raised from the Upper Primary to that of the Middle English. It is to this school, fed from the village schools, that the Mission looks to secure its teachers and evangelists for the future. Already several of these lads are thus employed, and it is fully expected that hill lads now in training may soon be able to supersede the Bengali teachers who now form the staff of the boarding school.

A marked feature of the work is that in nearly all the schools girls have been induced to attend. In 1903 the Society decided to call in the aid of medicine and surgery, and a fully qualified man and his wife who was a Sister in one of the London hospitals were sent out in 1904 to superintend this branch of the work. Since then a third missionary has been added to the staff. The medical work is almost entirely charitable.

The educational work though aided by Government grants for some years is now entirely supported by the Society. The evangelistic part of the work is practically self-supporting, and the Mission is in a fair way to realise, though but in a small way, its ideal, which would read thus—"The evangelisation of the Hill Tracts, by Hill Christians at the cost of the Hill Church."

Panchayets have been formed this year to assume control of affairs, and the missionaries fully hope that as far as this part of their work is concerned they have drawn the last rupee of support from England. The total Christian community at the end of 1907 numbered about 750.

CHAPTER IV.

THE TRIBES.

Chakmas.

THE Chakma tribes is scattered throughout the district, and a certain number reside in the Chittagong District, and in Independent Hill Tippera. There are 44,329 Chakmas in the Hill Tracts of which 23,526 are males and 20,803 females. Including the Chakmas residing out of the Hill Tracts, the total strength of the tribe can be taken at 50,000. The Chief is Raja Bhuban Mohan Roy who has his headquarters at Rangamati. The tribe is known as Thek by the Burmese, and Tui-thek by the Kukis. At the present day there are only two sub-tribes, Chakmas and Tanshangya. The sept is the unit of the tribal organisation for public purposes and each sept was presided over by a hereditary Diwan called by the Tanshangya "Amu"—who represented the family of the founder. Formerly this officer collected the poll tax, keeping a proportion for himself and paying the balance with a yearly offering of the first fruits of the land to the Chief of the tribe. Since the introduction of the rules of 1892 and the mauza system, these functions have devolved on the mauza headman. The authority of the Diwan has thus been much curtailed, though care has been taken to assign mauzas to most of them.

Origin of tribe.

The Chakmas are undoubtedly of Arakanese origin. They immigrated into the Chittagong District where they intermarried largely with the Bengalis, whose language they speak. The Chakma is of medium stature and thick-set build, with fair complexion and a cheerful, honest-looking face. Physically he is a finer specimen of manhood than the Magh. He possesses none of the hereditary laziness of the latter, and although his independence will prevent him from working as a menial for others, yet he works exceedingly hard to further his own interests.

Physical features.

He possesses a retentive memory, grasps detail quickly, and appreciates the advantages that can be secured by industry. As a tribe they are stolid, argumentative and stubborn, but on the whole truthful. Though addicted to drink they do not smoke to excess. The *hookah* takes the place of the Magh cheroot, *pán* is chewed; but neither ganja or opium are taken. In dress they resemble the Bengali and wear a white turban with coat and dhoti. The upper classes wear white socks and European shoes. The higher class Chakma is decidedly an intellectual man, an excellent manager and of thrifty habit. The superior advantages of plough cultivation, with its steady rotation of crops, are very apparent to him, and in its favour he is rapidly abandoning the primitive

Chakma woman.

cultivation of the Jum. The Chakma woman possesses medium looks, fair complexion and a well developed figure, but is otherwise heavy and uninteresting. The leaven of Hinduism is noticeable amongst the upper classes, who seclude their women folk. The Chakma woman brushes her hair back and ties it in a loose knot at the back of the head; the neck and shoulders are bare, and a strip of red cloth which covers the bosom is attached to the petticoat, a garment of homespun cloth dyed a dark blue with a deep red border at the bottom. The combined garment is worn tightly wrapped round the body and twisted in at the waist, and reaches almost to the ankles. She wears a turban of white homespun cloth called a *Kábong*.

Ornaments.

Her ornaments consist of silver earrings, necklaces, bracelets and anklets. There are three varieties of necklace, one of massive make worn close round the neck, the other a band of filigree work in silver reaching below the breasts, the third consisting of rupees strung on black thread and numbering from fifteen to thirty.

Early History.

The tribe consider themselves descendants of emigrants from Bihar who settled in the Chittagong District in the days of the Arakanese kings. The assistance of Brahmans has been invoked and the following history compiled. Some centuries ago there reigned at a place called Champanagar in Bihar a Kshatriya King of the Surjya or Sun race. He had two sons, Bijoygiri and Samagiri. Bijoygiri at the head of an army started forth to conquer new worlds, and crossing the river Meghna, which is described as a sea, he marched against the Arakanese forces and defeated them. Bijoygiri now prepared to return home, but news reached him that his father had died, and that his younger brother Samagiri had usurped the throne. In consequence Bijoy made terms with the Arakanese kings and settled down in the neighbourhood of the Naaf river to the south of the Chittagong District. His people intermarried with the Arakanese and gradually became converts to Buddhism. They subsequently migrated to the valley of the Matamuri river, where traces of their occupancy in the shape of tanks and ruined buildings still exist. Here Bijoygiri raised four of his Captains by name Dhurjiya, Phurjiya, Dhabana and Piabhanga to the rank of Diwans or managers to assist him in ruling the country. The last of the Champanagar line of chiefs was Sher Daulat, nicknamed the "Pagla" or madman. He was credited with supernatural powers and was supposed to purify himself from sin, by removing his inside, washing and replacing the same. The curiosity of his wife was aroused, and when spying upon him she was discovered by the Chief, who in his rage slew her and the whole of his family. His eccentricities and tyranny grew so great that his people finally assassinated him, and fearing the consequences removed themselves further north and settled in the neighbourhood of Rangonea on the Karnaphuli river.

Dissension among the people, together with the fact of their having no recognised head to whom they might refer their difficulties, finally prompted the descendants of the Diwans to take counsel amongst themselves, and to decide on selecting another Chief who should rule over the tribe. The selection fell on a descendant of Dhabana who was duly installed Chief, and Rajanagar near Rangonea was fixed upon as his residence and the headquarters of the tribe. The following is, as far as can be traced, a list of the Chakma Chiefs from the founding of the tribe.

Chakma Chiefs.

Raja Bijoygiri about 1600 A.D.	
" Sher Daulat Pagla.	Assassinated.
" Chaman Khan	?
" Tabbar Khan	?
" Jabbar Khan	1686
" Jallal Khan	1706
" Shermust Khan	1731
" Sher Daulat Khan II	1758
" Jan Baksh Khan	1782
" Dharam Baksh Khan	1818
Sarbarakarships of Shuklal Dewan	1830
Kalindi Rani	1855
Raja Harish Chandra Roy	1873
Government during minority of Bhuban Mohan Roy	1885
Raja Bhuban Mohan Roy	1897

At the instance of Government Raja Harish Chandra was compelled to reside at Rangamati and this place became the headquarters of the tribe. Before this period the management of the country still remained in the hands of four Diwans, and the powers exercised and privileges enjoyed by them were very considerable. The territory was parcelled out into four *Táluks* or administrative areas, and the Diwan was supreme in his *Táluks*.

Diwans, their power.

He paid his assessment of revenue to the Chief, and exercised full criminal and civil powers; death sentences alone being referred to the Chief for confirmation. Later on more Diwans were appointed and acquired their powers by purchase from the Chief, and the importance of the original four Diwans was thus materially reduced. The house tax levied by the Diwans was three or four rupees annually on each house in their *Táluk*, each man being liable to render fifteen days *begar* or free labour, or compound for the same by the payment of two rupees. A tithe had to be given on all first fruits, and if any wild gayal, deer or pig were killed the Diwan was entitled to a hind quarter. On the occasion of a marriage in the Diwan's family each house had to pay one rupee and supply a certain quantity of food and liquor for the general feasting that took place. In the disposal of all cases of a civil or criminal nature both parties paid one rupee to the Diwan. A

woman desirous of possessing and wearing certain silver ornaments, such as anklets, *chandrahár* necklace or *bahu* bracelets, would have to pay the Diwan a fee of thirty or forty rupees. The Diwans in their turn had to pay the Chief a moiety of the sum realised on each house, to meet his requirements of *begar* up to fifteen days, to render assistance at marriage feasts and other ceremonial occasions; while on the marriage of the Chief or his immediate blood relatives they had to make a personal present in money of a sum varying from five to fifty rupees. The Diwans purchased the right to license the wearing of jewellery and to exercise other tribal powers. Parties appearing before the Chiefs in civil or criminal cases had also to pay one rupee each.

Moghul settlements.

The Chakmas were originally purely a nomadic tribe and little is known about them until the Moghul period.

In 1713 Jalal Khan on payment of a tribute in cotton obtained permission from Farrukhshah for the traders of the lowlands to trade with the hill people. This tribute appears to have been irregularly paid, but the agreement was renewed in 1737 by Shermust Khan, who in addition received a grant of waste land in the Chittagong District for which separate revenue was paid.

British Settlement.

This revenue was regularly paid, and Mr. Henry Verelest, Chief of the Chittagong Council, by a proclamation dated 6th Sraban 1170 M. S. (1763), declared the local jurisdiction of Shermust Khan to be "All the hills from the Pheni river to the Sangu, and from Nizampur Road to the hills of the Kuki Raja." In 1776 Sher Daulat Khan withheld the revenue and his general Ronu Khan began to plunder shops at Rangonea. The authorities attempted his capture between 1777 and 1780 but without success. In 1782 Sher Daulat was succeeded by Jan Baksh Khan, who made a pretence of paying his revenue, but also encouraged raids on the plains people. In 1787 he sought and obtained pardon from the Governor-General, and entered into an agreement to keep the peace in the countries bordering on the Hill Tracts. In 1791 the Board authorised the Collector of Chittagong to fix a moderate cash payment, and the cotton tax was abolished. This settlement is known as Jum Bangu or right to Jum under a chief and was in the name of Jan Baksh: the annual rent to be paid being fixed at Rs. 1,775. This settlement was renewed in 1811 with Dharam Baksh, at whose death in 1830 the estate came under the Court of Wards, Chittagong. Under instructions from the Board the estate was placed under the Sarbarakarship of Sukhdev Diwan, a relative of Kalindi Rani who was one of the three widows left by Dharam Baksh Khan. In 1855 the Kalindi Rani was declared sole representative, and the settlement Jum Bangu Utterkul, that is of the Kapas Mehal lying north of the Karnaphuli river, and south of the Pheni river was renewed with her in 1857 on an annual rental of Rs. 2,224-4-4. The Kalindi Rani struggled hard for the recognition of a proprietary right in the soil and for a permanent settlement, but it

was ruled in decided terms that Government was the sole proprietor, and that the right to a permanent settlement was never to be recognised. In 1857 the Kalindi Rani delivered up some of the sepoys of the native regiment that mutinied at Chttagong and had betaken themselves to the hills to avoid retributon. In 1872 she assisted in supplying coolie transport for the Lushai expedition, and for this service the rent was reduced to Rs. 1,081-4-4 and her grandson Harish Chandra was vested with the title of Ray Bahadur and presented with a gold watch and chain. At the death of the Kalindi Rani in 1873 Harish Chandra succeeded to the chieftainship of the Chakmas, and the title of Raja was conferred on him in the following year. In 1884 it became necessary to depose Harish Chandra. He died in 1885, and after a minority during which the estate was managed by Government was succeeded by his son Raja Bhuban Mohan Roy in 1897.

The connection of the Chakma race with the Kshatriyas from Champanagar, the capital of Anga in Bhagalpur, is a myth, and the origin must be traced to unions between the soldiers of Nawab Shaista Khan, the Governor of Lower Bengal, under the Emperor Aurungzeb about 1670, and Arakanese immigrants; and subsequently with the hill women. Buddhism appears to have always been their religion, and there are no traces of Muhammadanism in spite of the fact that all their Chiefs have Muhammadan names. During the period when the Rani Kalindi controlled the affairs of the tribe between 1855 and 1873 the tendency to Hinduism was strongly marked, and the worship of Siva and Kali crept into their ritual. It may be safely assumed that the attempt to connect themselves with the Kshatriyas of Bihar originated at this time. Mythology.

The Chakmas now form a settled tribe, and the same village site is occupied from generation to generation. Several of the wealthier headmen have built themselves houses of a permanent nature, but the majority of the tribe are quite content to occupy houses built in the hill fashion, which are eminently suited to the requirements of the country.

These houses are built entirely of bamboo with a *machán* floor raised some six feet above the ground. The house is divided into compartments, and the requirements of the married members of the family are first attended to. In the event of several families living together, the rooms are apportioned in due order of seniority. For instance, in a family of which three members are married, the house will be divided by mat walls into four compartments. The outer one is reserved for the unmarried male members or for the use of visitors, and is called *pinagudi*, the next compartment will go to the eldest male representative of the family with his wife, the third room to the second eldest, and the fourth to the youngest married member. Each room averages fifteen feet in length, including the *ochaleng* or back verandah, Houses.

which is from five feet to seven feet in breadth. When laying out the compartments the house is divided breadthways, taking the centre or ridge pole of the house as the line of division on which to mark out the family quarters, which are to the back, while the front portion is partitioned off as the bachelors' quarters and cook-room. In the front of the house is a verandah which is divided into two by a mat partition for the use of the males and females respectively. In the front of the verandah is a big open space or raised platform, used for various household purposes. Small compartments may be erected on this for the storage of grain, cotton, or household effects, but as a rule the grain is stored away from the house for safety in case of fire.

A rough step-ladder gives access to this outer space and forms the entrance to the house. This space will generally be enclosed with a bamboo mat wall three or four feet high to prevent the small children from falling over. Shocking accidents occur sometimes when this precaution has been neglected. The back verandah of the house is also used for storage purposes, while the front is used to sit in and for the women to weave in. In construction a Chakma house is broader than it is long. This description of a Chakma house is applicable with slight modification to all hillmen's houses.

Marriage customs.

It is not obligatory to marry within the tribe, but this refers to the men alone, as a Chakma woman marrying outside her tribe is unknown. The septs, or *goza* as they are called in the Chakma language, may intermarry freely.

When a Chakma lad has reached a marriageable age, his parents or guardians will fix on a suitable girl, and negotiations are opened with her parents through a third person. Should these prove successful, the lad's parents proceed to the intended bride's house, taking with them a bottle of wine. They carry on a conversation on general topics and then retire. They make a second visit a few days later, taking with them another bottle of wine; a further conversation ensues, but all mention of the intended match is studiously avoided. A third and final visit is made, this time with wine, cooked fowl and rice cakes. On this occasion all reserve is broken down, and the important topic of matrimony is introduced. The details are settled, and the date of the ceremony fixed. On the day preceding the marriage the bridegroom's party take with them presents, with clothes and jewellery, and march to the strains of festive music to the bride's house.

That night the bride is adorned with her new clothes and jewellery and the whole night is given up to festivities, the bridegroom coming in for much chaff from the girl-friends of the bride. The next day, after the morning meal, the bridegroom's party escort the bride to his house, and in the evening the actual ceremony takes place. The bride and bridegroom are made to sit together, and two of their relations, a man and a woman, will with the consent of all present bind the couple together with a white

cloth. The bride has then to place cooked rice and a prepared *pán* (betelnut) in the mouth of the bridegroom, and he has to do the same to her. As soon as the cloth is loosened both spring up, and if the wife is first on her feet she will always possess unbounded influence over the affections of her husband. They are now considered duly married, but the young couple must revisit the wife's village or house, where another and final feast is held. The marriage price is determined by the social condition of the contracting parties, but the average price paid for the bride is seventy-five rupees, or the equivalent of a five-pound note. The bride's family will spend this amount on feasting, while the bridegroom's little bill for hospitality will run to double the amount. Among influential headmen no price is demanded for the girl, but very large sums of money are spent on both sides in feasting the community. There is also a marriage by elopement, but in these cases the parents of the girl can demand her restitution on three separate occasions. If the ardent lover can successfully bring off a fourth elopement, he has secured the prize and won his wife.

Birth rites. When a Chakma woman has been pregnant for five to seven months, the puja of *Jang sala* is performed. During pregnancy the woman is allowed to eat anything she fancies, and special care is taken to carry out her wishes.

When the child is born the husband brings a basketful of earth and spreads it near the bed and lights a fire on it; this fire is not allowed to go out for five days. After this the earth is thrown away, and the mother and child are bathed in water, to which some medicinal herbs have been added. The woman is impure for a whole month after childbirth, and is not allowed to cook during this period. Children are suckled to a considerable age by their mothers. As is the practice amongst the other hill tribes no woman will suckle another woman's child, even in the event of the mother being seriously ill. If a woman dies during pregnancy, her body is cut open and the fœtus removed and buried, while the body of the woman is burnt. This practice exists also amongst the Maghs and Tipperas and is doubtless borrowed from the Hindus, amongst whom this hideous duty devolves on the husband, or failing him on a younger brother.

Death rites. The dead are burned by the river bank, except in the case of a death from cholera or small-pox, when the corpse is buried. The death rites are as follows. The corpse is washed and dressed and laid out on a new bamboo bier, the relatives and villagers come and visit the body day and night, and a drum with a peculiar note (only used on such occasions) is beaten at intervals. There is no fixed time for keeping the body. When it is taken to the burning ghat, it is carried by four men, and the afternoon is selected for this purpose. At the funeral pyre the priest goes through some prayers and the pyre will then be lighted, first by the priest, then by the nearest blood relative, and finally all

present will assist. The corpse of a man is laid on five layers of wood with the head pointing to the east, while that of a woman is laid on seven layers of wood with the head to the west.

When the corpse has been reduced to ashes the mourners go down to the water and after washing themselves return home.

The following morning the burning-place is revisited, the calcined remnants of bone are collected and placed in an earthen pot and thrown into the river by the nearest blood relative. Mourning will be observed for six days, during which time no blood relation may touch fish or meat of any sort. On the seventh morning the burning-place is again visited, and a complete meal with wine is laid out for the departed spirit. The place is enclosed with a fine bamboo fence, tall bamboos with cloth streamers attached are hoisted, and if there is a priest present prayers are recited.

The *sraddha* ceremony is observed for both sexes, and in the case of the wealthy is kept up for some years. The Chakmas are very particular in their observation of it, and the members of the family to the most distant connections will assemble on the occasion.

THE MAGHS.

Maghs.

The Magh tribe is scattered throughout the District; the majority occupy the country south of the river Karnaphuli, and are under the Chiefship of the Bohmong who has his headquarters at Bandarban on the Sangu river.

History

The census of 1901 gives the total strength of the Maghs as 34,706 of which 18,098 are males and 16,608 females. In 1599 A.D. the King of Burma sent two ambassadors by Kindonja and Tachaja, with presents to Manrajagiri, King of Arakan, requesting his aid against the King of Pegu; he promised great rewards in the event of the success of the expedition. The assistance was readily given, and victory followed, the King of Arakan was awarded 33,000 families of Talaiong subjects together with the son and daughter of the vanquished King of Pegu. The Arakanese King became enamoured of his fair young captive and married her, and in 1614 deputed his brother-in-law to govern Chittagong. After three successions, Hario, the son of Angunya, became Governor of Chittagong; in 1710 he met Ujia, the King of Arakan, and received the title of Bohmongri. Hario was succeeded by a grandson named Konglafru, his son Sadafru having died during his lifetime. Bohmong Konglafru was driven by the Moghuls to Arakan in 1756. In 1774, owing to oppression from the Arakan court, he fled with his followers to the Chittagong District, which had been ceded to the British, and established himself at Ramu, Edghar, and on the Matamuri river, finally settling at Maxikhal on the Sangu river in 1804. Bohmong Konglafru died in 1819 and was succeeded by his eldest son Sathanfru

who in 1822 removed his residence to Bandarban. A settlement was made with Sathanfru by which he paid Rs. 4,600 annually as revenue for the Kapas mahal.

Bohmong Sathanfru died childless in 1840, and there was a dispute for the succession between his three younger brothers Momfru, Thoilafru, and Satafru, finally necessitating the interference of Mr. Henry Ricketts, the Commissioner of Chittagong, who in 1847 appointed Kamalaingya, a member of the same family, as the Bohmong, and granted a provisional settlement of the Kapas mahal on a Jama of Rs. 2,918, provided the Bohmong maintained a force sufficient for the protection of the frontier. Kamalaingya found the trails of office too much and resigned the Bohmongship to his cousin Momfru. In 1871 Momfru supplied coolies for the Lushai expedition and received a reduction of his Jama in recognition of the service. He was succeeded in 1875 by Sanaio, his youngest brother. Bohmong Sanaio assisted with coolies in the Lushai expedition of 1889-90 and received the Burmese title of "Kyet they zang sheweya salway Yamin" the King who wears the golden thread, and was presented with a gold chain. Sanaio died in 1902, and was succeeded by his nephew Cholafru, the present Bohmong.

Derivation.

The name Magh is the popular designation of an Indo-Chinese tribe who describe themselves by the various titles of Maramagri, Bhuya Magh, Jumiya Magh, and it is with the latter that we are concerned in the Chittagong Hill Tracts. The term Magh has become a general designation of the people who inhabit a particular tract of country. The subdivisions of the tribe are Marama or those who come from Burma, and Kyongsa or those who live on the river. The tribe is further subdivided into numerous septs which are named after the profession, residence on hill or river, or any peculiarity of the common ancestor.

Personal traits.

A Magh, if well-to-do, is extremely indolent, and will only do such work as he is compelled to. Given a sufficient number of cheroots and pan, and a comfortable spot on which to recline, he is quite content to laze away the whole day. With the poorer class the case is, however, different; for though the same tendency exists in them it has little time for development. To secure a bare livelihood he must devote the greater portion of the year to work of a most arduous nature, and this, too, under most unfavourable circumstances especially during the exceedingly inclement rainy season. He can, however, be trusted not to do a stroke more than the necessities of the family life require. The Magh is a happy-go-lucky fellow, easily pleased and of a most independent nature. There is no cringing about him, and he is quite prepared to render respect where such is due. Though addicted to drink and taking opium, he is not in any way a debased specimen of manhood. He has a ready wit, a full appreciation of humour, and can pay a pretty compliment with the best. He is also of a poetical nature and can turn out crisp lines, full of local colour and apt

rhyme. He has a child's love for anything bright—especially flowers, and they occupy a very important position in his devotions and love passages. In the matter of dress his tastes are simple. He will wear a turban of white cloth, which he adjusts in a way peculiar to himself, a white or black short jacket with long loose sleeves buttoned or tied at the neck, and a cloth of some sort of soft cotton material reaching from the waist to below the knee. This cloth among the well-to-do will be of silk, coloured in extremely pretty tartans, and is called a lungi. Shoes are rarely worn, save amongst those of high social position. Though generally of cleanly habit the Maghs allow their hair to become very filthy. Both sexes allow their hair to grow long, and seldom wash it.

Dress.

The use of false hair among both men and women is common; it is plaited in at the back to make the knot look bigger. The Magh girl is a most fascinating little body, possessing a very pleasing face. She dresses very neatly at all times, but is particularly bright on festive occasions. The hair is taken up from behind and dressed in a knot on the top of the head; into this knot are thrust silver combs and hairpins, while a bright flower will generally be placed coquettishly on one side. On state occasions a coloured silk handkerchief will be bound carelessly round the head. The neck and shoulders are exposed, and a well worked and ornamented homespun cloth about ten inches in width is wound tightly round the bosom. They wear a petticoat of cotton or silk. This is without tie or fastening, but is brought round the waist, with the edges well twisted in, and kept on by the graceful curve of the hips. These two simple garments complete her every-day attire, and in spite of its quiet simplicity she always appears well dressed. For ornaments they wear gold or silver bracelets and necklaces, and hollow cones of silver through the lobe of the ear. This is a favourite place to wear flowers or carry a spare cheroot, for the women are as inveterate smokers as the men.

Morals.

If we judge them by our ideas, the standard of morality among them is low. A chaste maiden life is a very rare exception, and no sense of shame or wrong is ever attached to the lives that these young girls live. But whatever her faults may have been as a maiden, when she is married chastity is the rule, and it is rare to hear of an unfaithful wife. The Magh woman has the maternal instinct very strongly developed, and is passionately fond of her children. This fondness is common to both sexes and leads to the children being terribly spoilt; indeed, they early pass entirely beyond parental control. From marriage onwards the life of the average Magh woman is one of constant toil and self-denial, and she will only find rest in death. In addition to her many and varied household cares and the duties and anxieties of maternity, she will have to work through all weathers in the field, sowing, weeding, harvesting, fetching and carrying for her

indolent husband, and devoting any spare time she may snatch to weaving cloths for home use. As she gets older and less comely, her duties become more arduous till, finally, at old age she is systematically neglected, and the rising generation take no trouble to conceal the fact that they consider her continued presence in the family circle a nuisance. The end comes at last, and she is hurried away to the burning-ghat, where an extra couple of layers of wood are supplied to the funeral pyre in recognition of her position as the general provider for the family. The old of both sexes are treated with scant respect, indeed, are much neglected, and are considered as useless encumbrances.

The religion of the Magh is Buddhism, but it is much mixed up with animism, and he propitiates a great variety of malevolent and evil spirits which are credited with the power of influencing his life and actions. There is in the Magh a great depth of religious sentiment, and you will never find him joke on such matters or make any irreverent allusion to his priests. It is to be regretted that the principles of Teetotalism, as prescribed by the great Sage Buddha, find little favour with the Magh, who is addicted to the use of opium and to excess in drinking. Religion.

Marriage is practically adult, though cases occur, amongst the higher classes, of a marriage before the age of puberty is reached; but such marriages are exceedingly rare. Marriage.

As a rule the girl marries about the age of sixteen, and those men who can afford it will marry before reaching the age of twenty. The marriage ceremony among the higher ranks of the people is as follows:—

The girl having been selected, a relation or friend of the bridegroom is sent to her parents to broach the subject of marriage. If they approve, fresh intermediaries are sent, but they must go in odd number—one, three, five or seven. They must be males, either married or single, but neither a widower nor one who has married a widow. They take a bottle of liquor with them and, after a discussion, another date is fixed for meeting. This time the intermediaries appear with some cooked yams and *sukti* or dried fish, and boiled fowl, which must have met its death by strangulation. A day is now fixed on which both parties must dream over the coming auspicious event. On dream-day the intending bride and bridegroom, after bathing and prayer, retire to rest in the hope that auspicious dreams for the future may be their respective lot. In the event of the future bride not having reached a mature age, the dreaming must be done by proxy—that is, by her mother, or the nearest female blood relation. The following are some of the auspicious signs:—To dream of anything white, of flowers, of climbing trees or mountains, or of crossing a river or stream; while it is unlucky to dream of broken *khalsis* or water-pots, of anything red in colour, or of weeping persons. At the dawn of the following day the relations collect at the respective homes to hear the dreams and to interpret them as favourably as

possible. A few days before the ceremony the father of the bride will give a list of all his relatives residing in the village to the bridegroom's father or guardian. The latter is then required to send to the house of each person named in the list a cooked fowl, a bottle of liquor and a rupee. Formerly the rupee was given as a present; but now-a-days it has to be returned, and to avoid any possible mistake only one rupee is sent forth to go the round of the relatives, thus materially lessening the marriage expenditure. Two days before the marriage a pig and five fowls are sacrificed in the afternoon to propitiate "Chung-mong-ley," the household deity. That evening new clothes are presented to the bride and bridegroom, and these have been selected with the aid of astrology in order that choice of colour may accord with the significance attached to the birthday of the contracting parties. A priest, or "Thang-pora," attends the bridegroom at this robing ceremony. When that is finished, guns are fired, fireworks are let off, feasting and drinking commence, and the night is turned into a regular saturnalia. The bridegroom dons the *magay*, an erection made of sola-pith in shape like a Pagoda and ornamented with tinsel and coloured paper, and presides in a more or less maudlin state of intoxication over the festivities in his house. In the meantime the unmarried lads of the village have prepared a booth outside the bride's house. This has to be finished within a day, and the workers are entitled to a good meal from the bride's house for their trouble. The marriage day at last approaches, and the bridegroom, seated on an ornamented stretcher with a friend or groomsman on either side, is carried by sixteen bearers to the bride's house and deposited at the booth. Here the bridegroom and his groomsman take their seats, and spend the afternoon in exchanging toasts with all the relatives of the bride. During the night the bridegroom and groomsman resume their places on the stretcher, and are carried round to all the houses in the village, and the bridegroom, who has to accept of their hospitality, returns much the worse for drink to his own house. Next morning he is again carried to the booth, where a couple of hours have to be spent in meditation, otherwise an attempt to regain sobriety, and then with his party he approaches the steps leading to the bride's house. The father or nearest male relative will oppose his advance, and make a feigned effort to prevent him ascending the steps; but the bridegroom courageously perseveres and is again met by the bride's brother or first cousin, who throws himself into the breach and with a small stick makes valiant pretence of striking the bridegroom seven times. But it is useless: the brave bridegroom, not to be repulsed, secures his position, and the brother, making the best of necessity, gives him a helping hand and pulls him on to the platform which stands outside the house. On this platform a mat has been spread, and on the mat some forty pounds of paddy or unhusked rice has been piled, flanked on either side with an earthen pot filled with water, and having flowers and

leaves inside each. The bridegroom is made to stand near the heap of paddy, while his chief groomsman enters the house. He soon reappears carrying the blushing bride struggling in his arms, and places her to the left of the bridegroom. An old man now steps forward and sprinkles the couple five or seven times with water taken from the water-pots, while the groomsman links the right hand little finger of the bridegroom with the corresponding left hand finger of the bride. Then, with their little fingers still linked, they are escorted into the house and seated on cushions. Here the old man, after sprinkling more water on the linked hands, gently separates them. The couple are now presented with food served on separate earthen plates, it is emptied into one plate, and out of this they both eat.

When the meal is finished they rise and together make obeisance, first to the parents of the bride and then to the parents of the bridegroom. After this a small quantity of parched rice is set in front of them and the bridegroom taking a few grains will place some on the bride's head and also on his own. The relatives of the happy couple now press forward, congratulate them, and make various offerings. The feasting then becomes general, and a very large quantity of liquor is consumed. The unfortunate bridegroom is the butt of jests from the female friends of the bride, while his male acquaintances do not neglect to offer him all manner of advice as to how to comport himself in his married state. Between seven and eight in the evening the young couple manage to make their escape and retire to the bridegroom's house, and the marriage is consummated. Any food that may be left over after the yonug couple have finished their meal is carefully preserved and on the next morning is taken forth and buried amidst loud shouting and beating of drums. The paddy used in the initial stages of the ceremony has to be carefully preserved and must be sown in the first Jum, or cultivation, made by the young married couple.

Succession.

In ordinary cases the succession goes to the eldest son, and in a division of property where there are several sons, one-half goes to the eldest son, one-quarter to the youngest son, and any other sons share the remaining quarter among them. If there are only two sons the elder would receive five-eighths of the estate and three-eighths would fall to the younger. The above arrangements only hold good where the parent has made no assignment of his property during his life time. Any division he may thus make would be respected and considered binding on his heirs.

In the event of there being no direct male heirs, the succession follows in the female line. The succession to the tribal chiefship, or Bohmong, is the next eldest male blood relative, and does not follow in the direct line.

Death rites.

The Maghs burn their dead at a common burning-place called the burning-ghat. The dead body is placed on the funeral pyre with its head to the north. A man is placed on three layers of

wood and a woman on five layers, the extra layers being bestowed as a compliment to the sex who, during their lifetime, have attended to all the household duties.

In the event of death being due to cholera or small-pox, the body will be buried in the neighbourhood of the burning-ground, and in the case of the well-to-do the remains are disinterred on the cessation of the outbreak, or after a month or two, and are then burned. The dead body is washed by old people of the same sex as the corpse. It is then dressed in new clothes and laid out on the floor in the centre of the house. A bamboo bed is made and the body is placed upon it, while a priest recites certain prayers. At the moment when the corpse is laid upon this bed a gun is fired, or a bomb exploded, to intimate that the person is indeed dead. A coffin is prepared in the meantime, and when ready the body is placed within it and put back on the bed. A grandly ornamented funeral car is prepared, and on the top hovers a huge bird made of bamboo frame work and covered with coloured paper. This bird is called *hathi linga*, or elephant bird. At the appointed time the coffin is placed on the car under the bird, and is dragged by willing hands to the site of the funeral pyre erected at the common burning-ground. The priests in their saffron-coloured robes head the procession, and the mourners follow with bare heads, to the accompaniment of much drum-beating.

Before the coffin is removed to the funeral pyre four very stout and long ropes, made out of bamboo, are attached, two in front and two at the back of the car. At a given signal the crowd rushes forward and seizes the ropes and pulls violently in opposite directions—a veritable tug-of-war. This is a very exciting time. The car sways backwards and forwards, the *hathi linga* plunges up and down like a small boat in a heavy swell at sea, and it appears as though the coffin must be hurled into the midst of the excited crowd. Finally one side is victorious and triumphantly drags away the car, but this is generally arranged for by keeping a reserve of men belonging to the deceased's own sept, and these men, by pre-arrangement, join one side and assure to it the victory. This violent exercise is supposed to be symbolical of the struggle of the evil spirits for the possession of the soul, but finally the spirit of the *hathi linga* flies away with it to some sacred spot in the distant Himalaya Range. The tradition asserts that, in old days, a huge bird actually descended and removed the corpse itself, and flew away with it to the abode of peace in the Himalayas The coffin is finally placed on the pyre, when the lid is slightly opened and a portion of the head cloth is drawn out and allowed to fall to the ground, the priest recites more prayers, and then the nearest blood relation sets fire to the pyre. Simultaneously the mourners light hundreds of miniature torches, made of pieces of cloth soaked in oil and attached to slips of bamboo. These have been

stuck into the soft stems of plantain trees, which have been placed in the ground round the funeral pyre; these torches burn brightly for a few seconds and then flicker out, doubtless symbolical of the brief span of the light of life.

Long streamers of white muslin, cut in curious lace-like patterns and attached to long bamboos, are also hoisted near the spot. As soon as the pyre is lighted, the priests remove themselves to a shelter prepared in the neighbourhood of the burning-place, and the mourners resume their head-gear. The head priest recites more prayers and the chief mourners, kneeling before him, give the responses. They then make offerings according to their means, and light refreshments in the way of betel-nut are handed round amongst the crowd. Shortly after the priests remove themselves and the crowd slowly breaks up, leaving the all-devouring flames to work their will on the poor clay. The following morning water is poured on the hot ashes and any calcined fragments of bone that may remain are collected and placed in a new earthen vessel and thrown into the river. In the event of a death occurring on the last day of the month or on one of the festival dates, the body must be burnt on that very day. As a generel rule, however, the body may be kept for seven days in the house.

CHAPTER V.

THE TRIBES.

Tipperas. THE Tipperas in the Chittagong Hill Tracts number 23,341 and are scattered throughout the district. This tribe is also called Tripura and is divided into two classes, the Purana or Tippera proper and the Jamatiyas. The following sub-castes or septs are met with in the District:—Hapang-Jamatiya or Achlong-Phadong, Naitong, Husoi, Naotiya, Hakler, Kewar, Tombai, Daindak, Garbing and Riang, and it is with the last that we are principally concerned, as they form the great majority of the Tipperas in the District, and are undoubtedly of Kuki origin.

History. Tradition says that the Riangs formerly resided in the hills to the south of the Matamuri river, under the leadership of two brothers, by name Kilay and Manglay, who were Karbaris or managers on behalf of the Tippera Raja Udaigiri. The family claims a very early origin dating back to 600 B.C., while the family of the present Raja dates from 590 A.D.; he is the ninety-third in descent from Biraraj, the founder of his dynasty. In the year 1512 the Tipperas were at the height of their power, and captured Chittagong from the Mughals but were subsequently driven out by the Arakanese with the help of the Portuguese and their capital of Udaipur was sacked in 1587. The Royal family retired to the Miani, a tributary of the Kasalong river, where traces of their occupancy still exist in ruined houses and extensive tanks now buried in the heart of the Kasalong forest reserve. About the year 1733, at the close of a long series of struggles with the Muhammadan power, Tippera was overrun by the Mughals and became a province of the Mughal Empire. In 1861 it passed into the hands of the East India Company, to whom Chittagong had been granted in the preceding year by the Nawab Wazim of Bengal; but the Raja was left undisturbed in his possession of the hills, and in 1838 the position of the Rajas as independent chiefs of the four thousand and odd square miles of mountainous country now known as the State of Hill Tippera was recognised by the Governor of Bengal. In spite of this his kingdom was desolated by the Mughal force, and he was forced to pay the total cost of the expedition, but the independence of his kingdom was not interfered with: and in 1803 the Raja was invested with the insignia of kingship as regards the Hills, while the British courts gave him possession of the lands in the plains.

Marriage. The septs may intermarry freely, and there is no objection to matrimony outside the limits of the tribe; marriage is settled by

the parents. When a suitable girl has been selected two friends are despatched to her house with two bottles of liquor, and settle all details, including the date of marriage. No price is paid but large amounts expended on feasting and the bridegroom has to take up his abode for two years in the bride's house and become a member of her family, during which time he must work with and for the family. The whole of the cotton crop of the Jum is reserved for his benefit to enable him to buy things for himself, so that at the expiry of the two years he may set up his own home. During this period the couple live together as man and wife.

Divorce can be arranged for by mutual consent, but should either party wish to separate without due reason they must pay Rs. 126 as compensation and provide a pig for the community. Divorce.

If during the father's lifetime the eldest son separates himself from the family, and starts a home on his own account, he forfeits all claim to inheritance of the property, which descends to the younger son. If however he elects to remain always in his father's house he inherits everything, and the younger sons have no share whatever. Succession.

With the exception that the men are taller, there is but slight difference in the general appearance of the Tipperas when compared with the rest of the Kuki group of tribes.

The dress of the people is of the simplest description. The man wears a homespun turban, and a narrow piece of cloth passed once round the waist and between the legs, with a fringed end hanging down in front and rear. In the cold season they wear in addition a rudely sewn jacket. The women are comely and wear a petticoat similar to that worn by the Chakma women. In married women the petticoat generally forms the whole clothing, but unmarried girls generally cover the breasts with a coloured cloth. Dress.

Both sexes wear crescent-shaped silver earrings and the women a curious nose skewer, with hair, neck, wrist and ankle ornaments in silver. Ornaments.

When a Tippera dies, his body is immediately removed from within the house to the open air, and a fowl is killed and placed with some rice at the dead man's feet. It is then taken to the funeral pyre by the waterside and burnt with the head to the west. A male has six layers and a female seven layers of wood in the pyre. At the spot where the body was first laid out, the relations kill a cock every morning for seven days and supply a meal as an offering to the names of the dead. The *sraddha* ceremony is observed for both sexes, and should if possible take place within a year of death, but till such a time as this ceremony has been duly performed a meal must be placed once a month on the site where the body was first laid out. Death rites.

In all ceremonies of a religious nature an *ojha* or exorcist who is supposed to have power over the spirits is in great request. This office depends upon having a knowledge of charms, and it is Religious ceremonies.

therefore handed down from father to son. The Riangs are returned as Hindus but they are principally animistic. Their chief puja is to Garaia, who is worshipped on New Year's day. Great respect is shown to *Bhut* or *Buraha* and his son Jampira, the King of Demons; these spirits reside in the forests and are capable of working much evil. The Tipperas believe in a hereafter, a pleasant land where those that have done good will live in ease and comfort, and where both sexes have equal rights: a land of barrenness where ceaseless toil produces no results, and constant harassment by "bhuts" awaits the evil-doer. The Tipperas have a class of Bairagis amongst themselves, and these people never do a stroke of work, living solely by begging and the singing of religious songs.

Superstitions.

The Tipperas are exceedingly superstitious; it is exceedingly unlucky for a kite to settle on the roof of the house, for a dog to jump up on the roof, or for a crow to sit and caw on the roof in the early morning. Should the ridge beam of the roof sag at all the house is abandoned and a new one built; if the house is destroyed by fire on no account must a new one be erected on the same site. Should the steps break while ascending to or descending from the house, misfortune is sure to follow. Should a person about to take a journey meet with an empty water pot, or see a dead body of any sort he will be well advised to put off his departure; while if any one sneeze behind his back when he is on the point of leaving the house the journey must be at once abanoned. Any dream in connection with fire, charcoal, of having the hair cut, losing a tooth or journeying down stream is singularly unlucky. To dream of small fishes, milk, eating parched grain, of an umbrella, cap, shoes, or sandals, riding a horse or elephant, crossing or going up a stream, possessing long hair are all good omens. A curious trait, characteristic of the tribe, is recorded by Captain Lewin, who, when travelling through the jungle, came to a small streamlet across which a white thread was stretched. On enquiring the reason, it appeared that a man had died there away from home, and his friends had performed the funeral rites on the spot; after which it was supposed that the dead man's spirit would return to his former abode. Without assistance, however, spirits are unable to cross running water and the stream had therefore been bridged in this manner.

Trial by oath.

In disputes among the Tipperas when one man asserts a thing and another denies it, the matter is frequently decided at the request of both parties by the hill oath on the *dao*, rice, cotton and river water. This practice is common to the hill tribes, but the Tippera is not truthful and something stronger than his mere word is required to keep him within the bounds of truth.

Banjogis and Pankhos. Physical characteristics.

The Banjogis and Pankhos claim to be of common origin sprung from two brothers, and in language, custom and habit, they exhibit a great similarity. The Banjogi dresses his hair in a knot on the top of his head, while the Pankho dresses his in a knot

at the back. It is considered a beauty to have long thick hair and the youths stuff balls of black thread into the hair knot to make them appear large. The origin of the mode in which the Banjogi dresses his hair is as follows:—One day the squirrel and the horned owl had a quarrel, and the squirrel bit the owl on his head so that he became all bloody, and when the squirrel saw the owl under this new aspect he became frightened and ran away, and the owl devoured all his young ones. A Banjogi chief saw this, he was a Koavang, and the tiger came and told him that what he had seen was a message from Khozing; thus it is that when the Banjogis go to war they bind their hair over the forehead and put red cloth in their hair so that like the horned owl they may take heads. These tribes are undoubtedly offshoots of the Lais who occupy the Chin Hills between the Tashon country in the north and the Zau country in the south. The tribal influence of the Lais extends from the Burma boundary on the east to the Lushai country on the west. The Lais undoubtedly in old days were inhabitants of Arakan and its Hill Tracts, for we find mention of them among the earliest of the records of our dealings with the Raja of Arakan. A letter received on June 24th, 1787, from the Raja of Arakan to the Chief of Chittagong reads thus:—"Our territories are composed of five hundred and sixty countries and we have ever been on terms of friendship, and the inhabitants of other countries willingly and freely trade with countries belonging to each of us. A person named Kroty having absconded from our country took refuge in yours. I did not, however, pursue him with a force, but sent a letter of friendship on the subject desiring that Kroty might be given up to me. You refused to send him to me. I, also, am possessed of an extensive country: and Kroty in consequence of his disobedient conduct and the strength of my king's good fortune was destroyed. Domcan Chakma and Kircopa, Lais, Merrings and other inhabitants of Arakan have now absconded and taken refuge near the mountains within your border, and exercise depredations on the people belonging to both countries, and they moreover murdered an Englishman at the mouth of the Naaf, and stole away everything he had with him. Hearing of this I am come to your boundaries with an army in order to seize them, because they have deserted their own country, and, disobedient to my king, exercise the profession of robbers. It is not proper that you should give asylum to them or other Maghs who have absconded from Arakan, and you will do right to drive them from your country that our friendship may remain perfect, and that the road of travellers and merchants may be secured. If you do not drive them from your country and give them up, I shall be under the necessity of seeking them out with an army in whatever part of your territories they may be. I send this letter by Muhammad Wassene. Upon receipt of it entirely drive the Maghs from your country, or if you mean to give them

Origin.

an asylum, return me an answer immediately." This bombastic effusion is of great historical interest to the district as it deals with no less than four of the tribes inhabiting the Hill Tracts at the present day, namely, Maghs, Chakmas, Merrings or Murungs, and Lais (Pankho and Panjogi).

Septs and marriage. The Banjogi have three septs—Doi, Tlung, and Sunkla; of these the Sunklas are considered the higher. The Pankho have only two septs—Pankho and Vanzang. Intermarriage between the two tribes and septs is allowed but not with other tribes.

Dress. Their personal description tallies with that of the Kukis, save that the girls and women leave their breasts uncovered, and wear a shorter petticoat even than the Kukis. This garment is kept up by brass girdles of various patterns, they have no silver ornaments, but wear several necklaces of beads and chaplets of the same in their hair, and brass bangles. They possess no history or traditions of importance, and like the Kukis are of nomadic habit. A noticeable fact is that they alone of the tribes do not allow polygamy. The marriage rites are simple; the parents choose the bride, and send two male friends to the bride's parents to broach the subject of matrimony, and if they approve, the friends return and communicate the fact and the price is settled. This varies between thirty and one hundred and fifty rupees, which is either paid in full or by instalments, or by labour for the parents of the bride. The actual ceremony consists of slaying a fowl by beating it on the heart with the flat side of a dao until blood oozes from the mouth.

One of the friends then dips the first finger of his right hand into the blood, and makes a mark on the forehead of the bride and bridegroom. He then informs them that they are man and wife and the usual feasting follows.

Religion. These people have two gods—Patyen the maker of the world who lives in the west, and takes charge of the sun, and Khozing the patron of the tribe and specially loved by them; the tiger is his house dog. Although admitting the supremacy of one great God they offer no worship to Him, all reverence and sacrificial rites are directed towards Khozing. In some villages are men said to be marked out as mediums of intercourse between Khozing and the people. Such a person is called Koavang, he becomes filled with, and possessed by, the divine afflatus; during these moments of inspiration he is said to possess the gift of tongues and to be invulnerable. Koavang receives no payment or other consideration saving the honour accruing to his position, as the interpreter of the wishes and commands of Khozing. This god is propitiated by the sacrifice of a fowl, a small portion is set aside for the spirit and the rest devoured by his votaries. They take a considerable time to make up their mind as to whether they shall have a scarifice; and when they have settled this difficult point, they tie a piece of string round the wrist to remind them that they are pledged to propi-

tiate Khozing also known as Kornu Bol. A month or two afterwards, if things have not gone well with them, they sacrifice the fowl, remove the strings from the wrist, and proudly wear a tuft of feathers tied with a string round the neck. Nearly every member of the tribe one meets wears the string round the wrist, but few get as far as having it round the neck.

This parsimony is characteristic of the Lais, whose one endeavour is to propitiate the spirits as cheaply and to make promises suffice for as long a time as possible. When delay can no longer be made they start with the lowest article on the sacrificial list, namely a dubious fowl's egg, and slowly, very slowly mount up till the climax of propitiation is reached in the sacrifice of a gayal. It will take two or three generations to arrive at this great sacrifice. In former times the rite of human sacrifice was common among these people. Their great oath is by dao, spear, gun and blood, and is taken by the side of running water; it is a most solemn undertaking and only to be performed on great occasions. On ordinary occasions such as a theft in the village, an oath is taken on the chief's spear. The spear is driven into the ground at the entrance to the village, and each one who passes takes hold of the spear and swears he knows nothing of the matter; whoever will not thus swear has to account for whatever may have been stolen. Pankhos and Banjogis bury the dead. The following is an account of the obsequies of a Pankho Chief.

Oath.

The dead body, that of an old gentleman, was decked out in new clothes, the face painted, and the tail feathers of the Bhimraj stuck in his top knot. The corpse was placed in a sitting position on the floor at the end of the house facing the entrance. A feast was prepared and every one was at liberty to have food and drink with the corpse; a share for the latter was placed by its side on the right. The nearer relatives spent all their time in feasting and drinking and droning out a dirge dilating on the prowess and estimable qualities of the dear departed. The widow, weeping liquor, would occasionally fan the corpse and drive away the flies with a fan made from the tail feathers of the great hornbill. This went on for twenty-four hours, and in the meanwhile a grave had been dug just outside the house; it was dug east and west and to the right at the bottom of the grave a space was tunnelled out. The corpse still in the sitting position and wrapped in its clothes was carried and lowered into the grave and placed in the tunnel together with a spear and water bottle, with the head facing the east; the entrance to the tunnel was closed up with split bamboo, and the open grave filled up.

Death rites.

The following is the legend of the creation as existing among these people; it is practically common to all the Kuki group of tribes. "Formerly our ancestors came out of a cave in the earth, and we had one great Chief named Tlandropa; he it was who first domesticated the gayal, he was so powerful that he married God's daughter. There were great festivities on the marriage,

Legend of the creation.

and Tlandropa made God a present of a famous gun; you can still hear the gun, the thunder is the sound of it. At the marriage the Chief called all the animals to help to cut a road through the forests to God's house; all gladly gave assistance to bring home the bride, save the sloth—the Huluk or white browed gibbon is his grandson—and the earthworm; on this account they were cursed, and cannot look on the sun without dying. The cave whence man first came out is in the Lushai country close to Vanhuilens village of the Burdaiya tribe: it can be seen to this day, but no one can enter. If you listen outside, the deep notes of the gong and the sound of men's voices can still be heard. Some time after Tlandropa's marriage all the country got on fire, and his wife told us to come down to the sea-coast where it is cool, so we came to this country.

At that time mankind and the birds and beasts all spoke one language, then God's daughter complained to her father that the tribe were unable to kill the animals for food, as they begged for life with pitiful words making the hearts of men soft, so that they could not slay them. On this, God took from the beasts and birds the power of speech and food became plentiful among us. When the great fire broke out upon the earth, the world became dark and men broke up and scattered into clans and tribes and their languages became different."

Mro or Mru.

The Mros in all probability are the aboriginal inhabitants of the District; they have certain peculiar customs that divide them from the other tribes. The tribe is known amongst themselves as Mro. The other hill tribes and plainsmen refer to them as Murungs; but this term is really only applicable to a sept of the Tipperas.

Septs.

Amongst the Mros there are five septs—

(1) Dengua, signifying the cultivated plantain tree.
(2) Premsang, the cockscomb plant.
(3) Kongloi, wild plantain tree.
(4) Naizar, jack tree.
(5) Gnaroo Gnar, mango tree.

Religion.

These trees, however, have no connection at the present day with tribal "totems," but it appears that totemistic worship existed in the remote past. At the present day the religion is animistic They profess a belief in a universal spirit whom they call "Turai," and show him a certain amount of reverence. But "Oreng," the spirit of water, is their most honoured deity. In the month of July the whole of a village community will go to the side of running water and sacrifice a couple of goats and from twenty to thirty fowls. A miniature altar of bamboo is erected in the water; on this are placed rice-flour cakes and parched rice, and the spirit Oreng is invoked to make the *jums* yield a good harvest and keep away sickness or any other ill-hap from the village. All oaths to be of binding nature must be sworn by Oreng, and are by gun, dao and tiger.

The Mros also have a household deity whom they call "Sungteung," but he is of little importance. They venerate the sun and moon, but do not make actual worship to either. They believe in no hereafter, and that complete annihilation follows death. They respect Buddhism, and it is probable that in course of time the tribe will finally adopt this religion. It is a boast of the tribe that they possess no education whatever and do not want any. The Mros are scattered over the hills to the west of the Sangu river, and those in the Matamuri valley. They are nomadic in habit, but this is due to force of circumstances alone, for the village site has to be moved when the surrounding country has become exhausted by *juming*. An epidemic of cholera will also make them move the village.

Physical features.

The men are physically very fine specimens, and the majority are fair skinned, with Mongolian features. When permitted the moustache and beard grow freely, but as a rule the hairs of the beard are pulled out by the root, and only the moustache is grown. The men wear blue loin cloths, which they tie in a very curious way, leaving a strip two or three feet in length to hang down behind. This custom has earned them the nickname of the monkey tribe from the other hill tribes. When a party of Mros are going on a journey to a distance from their village, each member of the party will pluck a piece of *sunn* grass, and, going to a stream, the senior of the party will enter the water and invoke the aid of "Oreng," after which each person will stick their piece of grass into the earth or sand at the edge of the stream and then set forth on their journey.

The Mros are naturally very timid and keep very much to themselves. Of their own history they know nothing, but believe they migrated from the Arakan Hill Tracts, and that they once owed allegiance to one "Are," King of Burma.

"The Rajaweng," or History of Arakan, states that a Mro was once King of Arakan somewhere in the fourteenth century. The Mros will admit no stranger into their tribe.

Marriage.

When marriage is decided upon, the father or mother of the bridegroom or a near relative visits the young lady's house, taking along a present of rupees ten or three or four fowls. The possibilities of marriage are discussed, and, if agreed upon, the presents are accepted, but if not the money is returned; the fowls, however, are eaten. The marriage consists in paying the price fixed upon for the girl, which varies between fifty and two hundred rupees; and in the general feasting at the ceremony a string is tied round the right wrist of all males attending. This string must be allowed to rot off, and if removed intentionally bad luck will ensue. Marriage by elopement occurs, where both sides make the best of the matter. A man also secures his wife by serving for three years in his father-in-law's house. A Mro infant has to be named the day after birth. Selection is first made of three or four likely names, but the final selection rests on the throw of two *cowries*

Baptism.

(small shells), or pieces of cut turmeric root. A name is mentioned and the *cowries* are thrown. If one cowrie falls with its face down and the other with the face up it is considered lucky and that name is selected, but if both the cowries fall with faces up or faces down it is considered unlucky, and the name is not selected. A fresh name is mentioned and the performance repeated. The same rule applies to the pieces of cut turmeric. If both cut ends appear uppermost it is unfortunate, but if one whole and one cut end appear the result is auspicious and the name is chosen.

Death. The Mros burn their dead, and there is no subsequent period of mourning.

Kumi. There are about fifteen hundred of the tribe settled in the Chittagong Hill Tracts. The great majority, however, are settled on the Kaladan river in Arakan, the census figures showing over fifteen thousand resident in Burma.

Derivation of name. The word Kumi owes its derivation to the Arakanese compound word *Kwey-mui*, the word *kwey* signifying a dog and *mui* production, or the dog race—probably a delicate allusion to the dog-eating propensities of the tribes.

Locality. The tribe formerly resided in the hills near the upper Kaladan river in the Arakan Hill Tracts, but has moved over into this District. They have no past history or recognised chiefs. Each village community is under its own Raoja or Karbari (headman), and they own tribal allegiance to the Bohmong as the Chief of the country.

Village. In old days their villages used to be stockaded and carefully guarded against sudden raids; but nowadays they are quite unprotected, as all need for such precaution disappeared with the annexation of the Lushai Hills and the disarmament of their inhabitants. Their marriage customs are similar to those in vogue amongst the other tribes of the Kuki group. In addition to the cash payment, the bridegroom has to give a certain number of spears and war *daos*. This is a survival of the time when a tax was placed on matrimony to assist in keeping the fighting strengh of the village supplied with the necessary weapons of offence and defence. At a marriage omens are taken, and are decided by the condition of the tongue of a fowl.

A cock is killed by strangulation, and plucked and boiled whole. The tongue is afterwards pulled out by the root and consulted. If the edges of the tongue are found to stand straight up, then good luck is assured, but if they are found to be bent in or crooked then the luck can be but bad. As with the other tribes, however, the experiment can be repeated till success attends the effort. A few of the soft feathers from under the right wing of the fowl are tied with a fresh-spun thread on the right wrist of the bride, and this bracelet is worn for good luck till the feathers and string drop away of their own accord.

The dead are burned, and a curious procedure is introduced in the preservation of the calcined remains of the bones. These are collected and wrapped up in a new piece of cloth, and are then placed in a small bamboo house erected for the purpose which partakes of the nature of a family vault, for only the remains of the members of one family may occupy the same house. No repairs are made to this house, and a new one is erected when required. Once in every seven days, for a period extending to one year, a full meal is placed in the house containing the ashes. The same ceremony is followed for both sexes. There is no particular way of laying the corpse on the funeral pyre, and no subsequent period of mourning. **Death rites.**

The Khyangs, or Khayengs, principally live on the spurs of the hill range which separates the Chittagong Hill Tracts from Arakan. They call themselves Sho and are closely allied to the Chins. The Khyangs in the District number about five hundred souls and are extremely shy, preferring to remain in the most inaccessible places, contrary to the habits of their fellow tribesmen in Arakan, where they are rapidly assimilating the manners and customs of the Burman. This tribe has no sub-castes or septs, and its manners and customs are much the same as the other tribes. **Khayengs.**

In religion their tendencies are more Buddhistic than anything else, though they propitiate a household deity called Nada Ga, and also the spirit of water, which is called Bogley. **Religion.**

The death rites are simple in the extreme. The body is only kept for a night and there is no feasting. On the next day it is burnt, the earthen cooking-pots in use at the time of the death and an earthen liquor-pot are taken and smashed to pieces at the site of the funeral pyre, and a *turung*, or clothes-basket is broken up. Water is poured on the ashes, but no fragments are kept and there is no subsequent mourning. **Death rites.**

The women wear very neat clothes. Young girls wear a jacket with no sleeves, but cut low in a V shape both in front and at the back. This has no opening and is slipped on over the head. It is beautifully woven in colours with the most elaborate patterns. The petticoat is worn long, almost reaching to the ankles. Their ornaments are similar to those worn by Magh women. The jacket mentioned is only worn by unmarried girls, who are also at liberty to expose their breasts; but a married woman, as soon as she has a child, must adopt the strip of cloth such as is worn by the Magh women, and keep her bosoms covered. **Dress.**

The word "Kuki" is merely a generic term, coined by the plainsmen, in the remote past, to designate all the inhabitants of the Chittagong Hill Tracts, other than those belonging to the Chakma, Magh and Tippera tribes. In more recent years, it has signified the independent tribes residing in the hills beyond the north-east frontier of Bengal, now subjugated and forming a part of British India under the name of the Lushai and Chin Hills. **Kuki.**

Physical characteristics.

The Kukis are a people of medium stature. They have Mongolian features with eyes set wide apart, a high forehead, broad nostrils, long upper lip, and high cheek-bones. They pull out the hairs of the moustache, with the exception of a few at the corner of the mouth, wear no beard, and are of fair complexion. They wear the hair of the head long, and while young take particular pride in dressing it neatly, and ornamenting it with ivory mounted combs, carved ivory bone or metal skewers, and heavy brass hairpins. There is a very great diversity of fashion in dressing the hair among the clans, and one can generally tell the clan to which a man belongs by the style he adopts in dressing his hair. For instance, a man of the Howlong tribe will comb his hair back, with the parting in the centre, and wear it tied in a knot at the back of the head. A Fannai will collect most of the hair and dress it in a very neat coil on the top of his head, allowing a portion of the hair to hang loose down the back. The Lákher will, on the other hand, comb his hair up and tie it in a knot above the forehead, and so on. The young Kuki brave will grease his hair plentifully with bear's or pig's fat, and will take the greatest pains in giving it a good gloss and dressing it neatly. His favourite pastime is to laze away an afternoon stretched at full length on the platform outside the house, his head resting in the lap of his sweetheart, who combs out his hair and generally cleans his parasite infested head. The Kuki is a man of fine muscular development, and has astonishing powers of endurance. He will cover in one day, what an ordinary man will take three or four days to march. The Kuki woman is short of stature, with a squat figure and possesses but little in the way of good looks to commend her. She wears the hair parted in the centre, combed back and tied in a loose knot at the back of the head. There is but this one style of dressing the hair among the women. Her costume consists of a white coat of coarse homespun, and an extremely short petticoat which barely reaches the knees; the addition of a long cloth to wrap round her person completes her outfit.

Dress.

A man wears a white turban on the head, and this he dresses according to the fashion then prevailing among his tribe. Ordinarily, it is worn closely wrapped round the head, but some tribes dress it round the knot at the top of the head, leaning over towards the forehead. A tight-fitting homespun coat, somewhat after the fashion of a mess-jacket, fastened at the neck, and a body-cloth or sheet of white homespun, which they drape round the body or gather round the waist, complete his costume. The cloths of the chiefs and more important persons are woven in colours, and are exceedingly handsome. They are generally made in stripes of various breadths, the predominant colours being green, yellow, and red on a dark blue ground. Very great ingenuity is shown in working out elaborate patterns, either in zig-zags or straight across the cloth. With our occupation of the country and the spread of civilisation the love of novelty has asserted itself,

and the noble, savage chieftain may be seen wending his way over the mountains wearing a battered white Ellwood's sun-hat, a filthy flannel shirt, a pair of old dress trousers, ammunition boots well down at the heel, with a flaring "Como" silk rug (a present from the Political Officer) thrown across his shoulders, and the ubiquitous eight-anna bazaar umbrella held over his head. The Kukis as a race are easily pleased, and greatly enjoy a joke, even at their own expense. They are very imitative, quick to understand, and possess a retentive memory. They are also hospitable and generous: but this exhausts their virtues, while their vices are many. They are vicious, and coarse-minded to a degree. Their minds run constantly on lewd and bestial subjects, and the coarser and more degraded these may be the better are they pleased.

They possess not a shred of morality, and are treacherous and untruthful by nature. They are also very indolent, and will only lay hand to such tasks as are absolutely necessary. Everything else is left to their unfortunate women, while they spend their time in smoking, drinking and generally loafing. Their chiefs also lead a dissolute drunken life—in fact, to get royally drunk constitutes the greatest idea of happiness amongst the whole race. Morals.

The woman, on the contrary, leads a life of excessive hardship and exposure. As a young girl, she takes a certain amount of pride in her personal appearance, and manages to make herself fairly presentable. She is also fairly modest; but once married she finds her household duties and maternal cares too much for her, and speedily neglects the rudiments of cleanliness and modesty. She is, by force of circumstances, extremely industrious, and makes a kind and indulgent mother indeed; affection for their children is a trait common to both sexes, and this goes a long way to lessen the dislike their other numerous shortcomings excite.

Owing to the hard life she lives the Kuki woman ages very rapidly, and becomes an unsightly object while yet but young. In old age she is a veritable hag, repulsive in her awful hideousness.

Both men and women set great store on the possession of amber beads. These are of different shapes and sizes, from small circular ones to oval-shaped beads two to three inches in length and three-quarters of an inch or more in diameter. These beads are worn as necklaces. A man wears his tightly round the neck, while that of the woman hangs loosely to the waist. The amber is of a dark colour, due to its being constantly exposed to smoke. It originally came from Burma, and is reputed to be of great antiquity. An entirely fictitious value is, however, placed on these beads, and they are generally included in the marriage price of well-to-do girls. The women also wear necklaces of coloured beads, and they have a hideous habit of piercing and distending the lobe of the ear until they can wear in it, a circular disc from two to three inches in diameter and three-quarters of an inch in Ornaments.

thickness. These discs are fashioned of ivory, wood, or even a species of soapstone. They also wear brass girdles at the waist, and ornament the hair with heavy brass hairpins. A man will wear a tuft of goat's hair as a charm tied to a string round his neck. He will also indulge in necklaces made of shirt buttons, and small cornelians attached to a piece of string as earrings. Both sexes from infancy smoke incessantly. The men use a pipe with the bowl fashioned from the root of a bamboo, and having a long bamboo stem, very similar to our long cherry-wood pipes. He will ornament the bowl with delicate tracery work, and invariably set a pice-piece outside at the bottom of the bowl.

The women use a peculiar shaped pipe on the principle of the hookah It is a bamboo root hollowed out, having a clay bowl mounted over it and a thin metal tube to draw the smoke through. As they are inveterate smokers, the moisture settles at the bottom of the bamboo root. This liquid is carefully removed and stored in a small hollowed-out gourd, and is looked upon as a very delicate "pick-me-up." To be requested to take a sip from one of these is a mark of the very greatest respect and friendship. A firm but courteous refusal is, however, advisable.

Marriage.

Marriage is, as a rule, confined within the limits of the tribe, but there is nothing to prevent marriage with an outsider. The bride is invariably purchased, and the price, which is generally paid in kind, consists of such things as guns, gayal, amber beads, gongs, etc. The debt incurred for the bride is allowed to go on for generations, and cases are not uncommon where grandsons are burdened with the marriage debts contracted by the grandfather. A man may also serve for his wife in her father's house.

Birth.

When the first child is born it is invariably named by the wife's family. Any subsequent children can be named by the husband or wife. Should the first child die at an age below six months, its death is treated without any ceremony. The body is put into an old earthenware pot and buried under the house. It is believed that if any ceremony is observed or lamentation made, the chances of obtaining a second child will be seriously prejudiced. Should the second child die in the same way it is accorded full burial rites.

The Chief and his powers.

The Chief is the recognised head of the village, and his word is law to the inhabitants. He settles all disputes that may arise, and is supposed to lead them against their foes and be the general dispenser of justice. To assist him he has three or four headmen, chosen by himself. These men form a council and are called by the Kukis "Kawnbul" and by us "Kárbáris" (men who manage affairs, from the *Bengali* word *Karbar*). These men are supposed to advise the Chief on all matters of State, and all negotiations with foreigners are carried on through them. Every house in the village contributes towards the Chief's maintenance. The head

Karbari will give seven baskets of paddy, each basket weighing fifty pounds. The second will give six baskets, the third five, and the fourth four. The ordinary villagers will give one basket for each house. In addition he will have his private cultivation. Beyond this nothing can be exacted from the villagers as a right, but on all big occasions, such as marriages, deaths or the entertainment of other chiefs or foreigners the villagers will contribute a share.

The Chief's house is a refuge to all who choose to enter it. They and their families then become slaves to the Chief, and he in turn has to provide for their wants. All orphans and widows without any relatives go to the Chief and become his slaves. Those who have committed murder, theft or other crime can claim sanctuary in the Chief's house and become his slaves. A man may also assign his posterity in certain cases to the Chief, and on his death they become the Chief's slaves. As an example A owes B a certain sum on account of his marriage, but A will not pay it. B then goes to the Chief and invokes his aid. The Chief brings pressure to bear on A and makes him settle the debt. On B's death his children become the slaves of the Chief, but his widow can return to her own people. Sanctuary.

The slavery is not of a severe order. They are well treated, and share in the Chief's prosperity, and in return, they do all the household duties and attend to his cultivation. Should a Chief ill-treat his slaves they would run away and go to some other Chief, who would not return them. A slave can purchase his freedom by paying the equivalent of one or two gyals, while girls are given in marriage for a similar price. A beauteous female slave generally becomes the Chief's concubine. Slavery.

Widows are free to remarry anyone they like, but the widows of Chiefs must remain single if they are to retain their position, and should they marry they forfeit all rank.

Divorce is recognised; but if a man abandoned his wife without a cause, he is compelled to leave the house with only a *dao* and a cloth, and make his way afresh in the world. Nowadays a civil court tries the case and awards monetary compensation. Divorce.

The younger son succeeds to the parental home and the largest share of the property. The eldest son then has his share, and the remaining sons share whatever may be left. Succession.

The Kuki tribes are entirely nomadic. Each village community has a certain area of hills, over which it possesses the right to *jum*, with certain village sites. The village will only occupy a site until the surrounding lands are exhausted for the purposes of *juming*. The village is then moved to another site, thus allowing the old land time to recover. Disputes over *juming* areas were, and still are, fruitful sources of dissension. In old days these were settled by the law of "might is right," and were consequently the cause of much bloodshed. Nomadic nature.

Religion.

The religion of the Kukis is wholly animistic. Their principal endeavours are directed to propitiating the spirits of evil. They recognise a future abode, where the spirits of the dead reside, and this is known as *Mi-thi-khua* or "the village of Dead Men", but they have no idea how long they are to remain there or what they are to do. The future world is divided into two parts. In one are all who have died a natural death, happy, and with no evil spirits to vex them, while in the other are those who die a violent death, unavenged. They stay in this land of unrest until vengeance is effected, and hence the prevalence of blood feuds.

CHAPTER VI.

FOLK-LORE.

A Kumi tradition of the creation is as follows:—God made the world, the trees and creeping things first, and after that he set to work to make one man and one woman, forming their bodies of clay; but each night on completion of his work, there came a great snake, which, while God was sleeping, devoured the two images. This happened twice or thrice and God was at his wits' end for he had to work all day, and could not finish the pair in less than 12 hours, besides, if he did not sleep, he would be no good. If he were not obliged to sleep there would be no death, nor would mankind be afflicted with illness. It is when he rests that the snake carries us off to this day. At last God got up early and made a dog first and put life into it, and that night, when he had finished the images he set the dog to watch them, and when the snake came the dog barked and frightened it away. This is the reason that when a man is dying his dogs begin to howl. Traditions. The Creation.

There are several traditions of a great flood that took place centuries ago:— The Flood.

(1) There was a very great drought in the land, and the Chief finally offered his only daughter to any one that could procure rain. The Spirit of the Waters undertook the task, and was successful. Rain fell continuously for months and gradually flooded the whole country, finally driving the inhabitants to take refuge on the highest mountain. The unfortunate Chief could not make up his mind to part with his beloved daughter: and still the rain poured in torrents, and the rapidly rising waters threatened shortly to submerge their last refuge. Finally, the people took the law into their own hands and flung the girl into the rising waters, whereupon the rain ceased and the floods subsided for the Spirit of the Waters was appeased.

(2) That there was a continuous rain for a long period, so that the highest mountains were submerged and only two people survived; a brother and sister of royal birth. These were saved by clinging to a large earthen liquor-pot. When the waters finally subsided from the face of the earth, the couple married, and made themselves a rude habitation to live in: but they had to subsist on roots and jungle fruits. One day the man found a pigeon fluttering on the ground. He captured and took it home to his wife, who killed it and was preparing it for food, when she discovered that the bird's crop was full of maize and rice. This she carefully preserved and planted in a small *jum*, and surprised her husband

one day by producing a quantity of grain. This crop enabled them to replenish the world with grain.

FOLK-LORE. Story of Baranasi and his seven sons.

In early times there reigned a great King by name Baranasi. He had seven wives, each of whom was blessed with a son to the general satisfaction of the people. These seven sons were very carefully brought up and received a good education. One day dragons in the form of flying horses came and devoured the mangoes and other fruits in the King's garden. The King was exceedingly angry, and ordered six of his sons to keep watch and prevent the dragons from devouring the fruit. The brothers, however, went away and played instead of keeping watch, and during their absence the dragons came and ate more fruit. The King reproved his sons and sent his best beloved and youngest son to watch. The boy gladly obeyed his father, and arming himself with his bow and arrows for he was a great archer, commenced to watch in the garden. Presently the dragons arrived and the intrepid boy was about to shoot when they besought him to spare them, and he finally consented, after exacting a promise that they would hold themselves in readiness to come to his aid at once if he ever summoned them. This they engaged to do, and the lad then helped them to some fruit and sent them away. The King was delighted at his beloved son's success, and banished the other brothers, but the youngest son would not stay alone, and followed his brothers into exile. The seven brothers journeyed afar, until they came to a kingdom, the King of which possessed a most beautiful daughter and no other children. This Princess, in addition to being most beautiful, was extremely clever, and a very skilful horsewoman, and she possessed the swiftest steed in the world. Her father pressed her to marry so that he might get a male heir, but she said she would only marry the man who could defeat her horse in a race. The father had to be satisfied with this, and issued a challenge to all the Princes far and wide to come and compete for the hand of his daughter. The fame of her great beauty drew many competitors; and amongst others the six brothers determined to try and win her. They took no count of their youngest brother, and left him behind in the forest to mind their house. The youngest brother was sorrowing at being left behind when he suddenly remembered the claim he had on the flying horses, and he summoned one to come to him. Immediately the horse appeared before him, and mounting it, he was transported to the spot where the Princes were about to race with the daughter of the King. In the race the Princess easily defeated all competitors with the exception of the youngest brother, who outdistanced her on his flying steed. As he was disguised he was not recognised by his brothers, and after the race he was spirited back to his house in the forest. All effort to find the winner was in vain.

The six brothers on their return to the house boasted of their own riding, and said one of them would surely win the Princess.

Races were held on six different occasions and each time a mysterious stranger on a splendid steed defeated the Princess and immediately vanished. At last the Princess fell sick with love of the victor, and getting possession of his secret from a wizard she traced the young Prince to the forest. There they mutually exchanged their feelings of love and went back to the palace, where the Princess introduced the victor as her lover and husband. The father was very delighted with the Prince and cheerfully ratified the match and made him his heir. The six brothers in the meantime had returned to their house and missing their youngest brother, searched for him in vain. Sorrowfully they concluded that he had been waylaid and devoured by a tiger, and prepared to return to their own country. But the youngest brother appeared and declared himself to them, and after feasting them, he loaded them with presents and sent them to fetch his father, the King. On their return there was great rejoicing and the two Kings took the oath of friendship. On their deaths the youngest son succeeded them and reigned over both kingdoms.

Legend of "Jamai Maroni."

Many years ago a certain King was blessed with an only and most beautiful daughter. The fame of her beauty was noised abroad, and many young and noble Princes came from distant lands to try and win her hand in marriage. The King, however, loved his daughter so dearly that he could not make up his mind to part with her, and finally fixed on a practically impossible task which must be accomplished before his daughter's hand could be won in marriage. This task was to jump off a precipitous cliff into the river and swim to the other side.

This terrible ordeal, however, did not deter the young gallants from attempting it, and many perished, being either dashed to pieces on the rocks or drowned. But so surpassingly beautiful was the girl that suitors, undeterred by the fate of their predecessors, still came to attempt the impossible. One day a very handsome young Prince came to the King and claimed his right to attempt the ordeal. The King's heart went out to the beautiful lad, and his daughter at first sight fell desperately in love with him. The King was very miserable at the thought of the certain destruction that awaited the lad if he made the attempt, and he did his utmost to persuade the young Prince to return to his home; but he, bewitched with the dazzling beauty of the Princess, refused to listen to the King's advice. It was finally settled that the attempt should be made on the morrow, and all retired to rest. The King's sleep was very troubled, and in his dreams there appeared an old woman who came to his bedside and, touching him, said: "Why is your heart melted, and why does the Princess, your daughter, even now weep and vow she will destroy herself?" The King told her all and besought her aid. The old woman told him to get four stout pillows well stuffed with cotton and bind them round the Prince's body, and then

give him an open umbrella and let him leap from the cliff: no harm, she declared, would befall him. The old woman vanished as suddenly as she had appeared. In the morning the King told his daughter of the dream, and she went and confessed her love to the young Prince and besought him, for her sake, to carry out the instructions, which, after very great persuasion, he consented to do. Arrived at the appointed place he was attired as the directions of the dream required, and was given a large umbrella to hold. The young Prince without hesitation took the dreadful leap, and great was the astonishment of the crowd to see him gently fall into the water and float across the river. The young Prince was brought in triumph to the King, who, overjoyed at his safety, at once bestowed on him his daughter's hand in marriage and appointed him heir to the kingdom.

The cliff where this trial took place is called in the Chakma language Jamai Maroni, or the bridegroom's killing. It is situated at Chitmoron, on the Karnaphuli river, and now falls within the Sitapahar forest reserve.

Magh legend concerning the origin of the Chakmas and Tipperas.

King Chaindra of Arakan whose palace was at Pathari-killa suffered much from vertigo. He called in the medicine men who after consultation informed him that in a previous existence he was a dog afflicted with hydrophobia that had been killed and the head stuck on a branch of a tree in China, and that when the wind swayed the branch he suffered the attack of vertigo. The King taking with him his prime minister Thamegi, his astrologer and many followers set forth by sea to find the tree. After a long journey they reached the spot, felled the tree and smashing in the dog's skull threw the pieces into the water. The King then commenced his homeward journey and after some days the seas became rough, and seeking the cause from his astrologer he was informed that he had carelessly expectorated after chewing pan and betel, and that the red coloured expectoration had somehow found its way to the nether world and there stained the white robe of the princess of the nether world, who was so charmed with the colour that she told her parents that nothing would satisfy her but to marry the person whose saliva was of such a beautiful tint. The parents in consequence were in pursuit of him and as the roughness of the sea was due to this, he cautioned the King on no account to glance back or else fire would destroy him. Unfortunately the cries of his followers prompted the King to look back and a sudden rush of flame destroyed them all. The prime minister who was ahead in another boat, escaped the calamity and returned to the Queen and told her of her husband's fate. The Queen was very angry and accused him of having killed the King with the object of marrying her and thus gaining the kingdom. This so disturbed the prime minister that he left the country with his followers and came and lived at Rajabili, on the river Sylok, a tributary of the Karnaphuli in Tin-para (three villages), whose settlers are still known as Tipperas. The minister

had a younger brother named Tsakma, a rude and uncouth man, who treated him with great disrespect. The elder brother once more moved on and settled in the country now called Hill Tippera and became the founder of the royal family. The younger brother gradually grew in importance and was locally called Tsakma Raja and became the founder of the Chakma tribe.

Lullabies.

The lullabies used by the hill mothers to soothe their infants are full of tenderness, while the love songs convey the pent-up emotions in quaintly pretty phrases. The similes may appear somewhat crude to our civilised ideas; but it must be remembered that with these people they represent things in daily use and most essential to the general welfare of the community. To deal properly with this interesting subject would require a separate volume as each tribe has its own store of folk-lore. The following are typical examples of them:—

(1) A kúlé kolá gách oi kúlé chhara na kánis bábúdhon ghúmjá bhangiba golá.

Oh infant mine! thy body is smooth and tender as the young plantain tree, sleep gently and do not cry; crying will but hurt thy tender throat.

(2) Sonaro dhulonám ruparo dori na kánis bábúdhon ghúmjá dhulo not pori.

Thy cradle is golden, with network of silver: let its beauty delight thee, till, dazzled, thy eyes close and in sweet slumber repose.

(3) Kérénjoo dhulnám kerédá chak na khánis lakhá burá ghúmjei thak. Aloo kochoo mileiyé máthaidi dogoré the billéiye.

Your cradle is made of a flowery design, and is finely woven with "kerak" cane to make it beautiful and strong. So sleep quietly my darling; for if you do not, pussy who is purring near your head will scratch your soft and tender body, which is more tender than boiled *aloos* and *kochoos* (yams).

(4) Aloo pátá tháloo re kúshya pata myong no kánis lakhi bura oil dake dyong.

Your body is softer than the tender leaves of the yams; if pussy, whose claws are sharper than the leaves of the sugarcane, should scratch you, you will be hurt my little darling, so sleep quietly.

(5) Dáru túli jaríphúl na kánis bábúdhon rámgum sárattún ja bábe áni diba nárekul.

As the physician gathers the "jariphul" for his patients, your father will also purchase and bring you a cocoanut from Rangoon, so do not cry my baby darling, but sleep quietly.

Chakma love songs.

(1) Másé khálo shilo khéi no délé toré mor chikan béi na parong théi.

As the little fishes of the hill stream cannot live without weeds that grow on the stones, I also love you so, my darling, that I cannot live without seeing you.

(2) Úrés pakkhi tol chhei yá sarido noparim to méi yá.

The birds may cease to fly on high, but you will always possess my heart's deep love.

(3) Chhorá chhari beel haba jor hado pán khillik heel habo.

As the fishes delight when the streams and pools are full of water, so will my heart delight if I can but receive a pan from your dear hands.

(4) Banot dogorér haring sho joré no délé morimba.

If I do not see you I shall die, my darling, as the deer of the forest that called and called for its mate till it died.

(5) Dingi kúlémbi to ghatot mor ashal múl poran to hátat.

The bark of my soul is anchored at your ghat, my heart is wholly yours, do with it as you please.

Magh love songs.

The love songs of the Maghs of which there are hundreds are called "Kapya"; the following are examples of them more or less literally translated:—

(1) From afar I see the waters of the Kynsa white in the valley.
What good have I from gazing on it.
Some other will bathe therein (All give the "*Hoia*" or Hill cry.)
From afar off gazing, I see a maiden.
White and fair is she.
What good have I from looking on her.
Some more fortunate one will obtain her love.
(Grand "hoia.")

(2) A flock of birds.
One bird only on a high tree sitting all alone.
Of men, a crowd.
One man only, without a companion,
Has no happiness.

Fable of Dhanpati and the enchanted tree.

In the days when the Chakma tribe lived in the valley of the Matamuri river, there resided in one of the villages four young men named Saradhan, Nilakdhan, Kunjadhan and Radhaman and also a most beautiful girl called Dhanpati and her three fair companions, Sarabi, Nilabi and Kunjabi. The girl Dhanpati was a general favourite in the village, and there was great rivalry amongst the four friends who sought to win her favour. One day when the young girls were amusing themselves in the Youngsa stream, they perceived some Bengalis of the plains coming along weeping and uttering lamentations. Dhanpati and her friends hastened back to the village, and meeting Saradhan, she entreated him to go and enquire the cause of the Bengalis' sorrow. This Saradhan at once proceeded to do. They told him that they had been cutting bamboos a day's journey up-stream, and that while at work a most delicious scent had been wafted to them by the breeze. Moved with curiosity they tried to trace the marvellous fragrance to its source, but after a fruitless search all but three gave up the endeavour. The three, however, continued, and at last on

a hill they espied a tree with silver branches laden with golden blossoms, from which emanated the delicate perfume. The three Bengalis hastened to possess themselves of some of the blossoms, when suddenly a huge black tiger with a white star on its forehead dashed out upon them, killing two of them. The third escaped with difficulty and returned to their comrades, who then fled together. The men, they said, who had been slain were their near relations, and hence their sorrow.

Saradhan returned and acquainted Dhanpati with the story, but he himself discredited the tale of the golden flowers, as he was intimately acquainted with the whole neighbourhood and had never seen or heard of the existence of such a tree. The news had a strange effect on Dhanpati, who was seized with an intense craving to possess a branch of the tree with the golden blossoms. She fretted in secret, and wasted slowly away with the intensity of her desire. The physicians were called in, but their treatment had not the slightest effect on the mysterious disease from which the poor girl suffered. Her girl friends became alarmed at her condition and besought her to confide in them, and finally she told them of her wild desire and said she would die if it were not gratified. The girls went and told Dhanpati's parents, who were greatly grieved and tried to dissuade their daughter from the idea, but all to no effect, and finally in desperation they proclaimed that any one who could secure a branch with flowers from the enchanted tree should marry Dhanpati. At the time most of the youths were absent from the village, having gone to attend the Chief's court where the annual display of archery, sword-play and athletics was taking place. The youth Saradhan, however, was in the village, and congratulating himself on the absence of his rivals, immediately started off, confident in his powers of being able to secure the flowers and win the coveted prize. Armed with a sword he started on his quest and reached the bamboo-cutter's shed, and was searching for the tree when he was surprised and slain by the black tiger. In the meantime the other youths, with the exception of Radhaman, who had been detained by the Chief returned to their village. Nilakdhan at once determined to attempt to win Dhanpati as his bride, and started in quest of the golden flowers: but he also fell a prey to the black tiger. The news of these disasters reached Radhaman, who obtained permission from the Chief to return to his village. On his arrival he at once announced his intention of fetching the golden flowers, but the parents of Dhanpati besought him not to attempt the task: but Radhaman refused to listen to reason.

Armed with his trusted sword and a spear Radhaman quietly left the village, but he was no foolhardy person and determined to proceed with the greatest caution. So when he reached the bamboo-cutter's hut he quietly slept there, and the next morning he cautiously approached the spot by a circuitous route. Arrived in the neighbourhood he climbed a tree and perceived the enchanted

tree with the black tiger asleep at the bottom. Radhaman then quietly got down from the tree, and returned to his village to concoct a scheme for further action. He went and saw Dhanpati and assured her that he would certainly secure her the flowers, and after receiving her parents' blessing he removed himself to the court of the Chief, with whom he was a very great favourite. They consulted together and the Chief caused a suit to be manufactured for Radhaman from the hide of the rhinoceros, and also a shield from the same material. Radhaman now determined to make the attempt to secure the flowers and went to the bamboo-cutter's shed. Here he performed a *puja* to the spirit of the forest as also to Mothiya, the goddess who guards against the attacks of tigers. He then laid himself down to rest for the night. He dreamt that a woman of extraordinary beauty came and sat by his side and said: "I am Mothiya, and am pleased to accept your *puja*. I now endow thee with all my strength; the tree you seek is an enchanted one, that has been placed there by the King of the Genii to test your strength. Remember that you must on no account pluck the first flower with your hand. It must be taken by means of a string made from the hair of the maiden Dhanpati, who must accompany you to the tree. You will find a squirrel to whom you will give the string, and he will tie it to a flower and give the end to Dhanpati, who will then pluck the first flower, after which you can gather them freely. You will slay the tiger by the strength I have given you: skin him and then cut off some flesh from each limb. Then take five flowers from the tree, light a fire and throw the flesh and flowers into it. The tree and tiger remains will vanish, and you will find Saradhan, Nilakdhan and the two Bengalis standing by your side." The lovely vision then disappeared. In the morning Radhaman returned to his village and told Dhanpati the dream and persuaded her to accompany him to the bamboo-cutter's shed where they slept the night. In the morning they made a string from some of Dhanpati's hair, and then started for the spot where the tree grew. When they neared the spot the black tiger charged down at Radhaman, but protected by his armour he in turn attacked and slew the brute with his sword. They then approached the tree and Radhaman saw a squirrel to whom he gave the string made from Dhanpati's hair, and commanded him to lower a flower from the tree to Dhanpati. The squirrel obeyed, and then Dhanpati cut off several branches laden with golden flowers. Radhaman then skinned the tiger, cut some flesh from each limb, and lighting a fire flung it together with five flowers, into the flames. A dense cloud of smoke immediately enveloped them, and when it had cleared away they were standing in the forest with Saradhan and Nilakdhan and two Bengalis beside them. There was left no sign of the enchanted tree or the dead tiger. They hastened black to their village where the recovery of the missing men was celebrated with much feasting,

and Radhaman and Dhanpati were married amidst great and general rejoicing, at which the Chief himself was present. At the same time the friends Saradhan, Nilakdhan and Kunjadhan were married to Sarabi, Nilabi, and Kunjabi, and great happiness reigned in the village.

Hill proverbs.

(1) It is given to the wisest man to make mistakes.
(2) Crow loudly in your own village, but cluck as the hen in the village of another.
(3) Scorch the bottom of a new boat and beat a new wife.
(4) Tender grass suits aged cows; aged men seek young wives.
(5) The fat sleep, the lean eat.
(6) A fool will fear death, the wise the hereafter.

CHAPTER VII.

PUBLIC HEALTH.

Vital. statistics.

In the absence of any system of registering births and deaths it is impossible to make any comparison of vital statistics.

General health.

Taken as a whole the health of the hill men of this district is very good.

The comparative absence of vice, especially in the villages of the interior where the deteriorating influence of the plains men is least felt, combined with the simple, healthy, natural open-air life which men, women and children lead, largely account for this; another contributory factor may certainly be the comparatively later marrying age of the women. Moreover, the entire absence of even a suggestion of over-crowding in the population relieves this district of many diseases which if not owing their genesis to this condition certainly owe their promulgation to it, and obviously in the case of contagious diseases there is a natural bar to their spread in the very inaccessibility and wide separation of the villages.

Famine too may be said to be practically unknown, certainly severe famine does not visit and harass these parts, and that must operate forcibly in maintaining the natural powers of resistance to disease.

Plague with its decimating hand has never been known in the Hill Tracts, and fortunately the conditions in which the people live at present would militate largely against its gaining a foothold here. Diphtheria, and pneumonia (*pneumococcal*) too are probably unknown.

Principal diseases.

The principal diseases are worms, especially round worms, *malarial fever* with its concomitant splenic enlargement, *skin diseases*, especially Ringworm (*Tinea Imbricata*) and Itch (scabies), and digestive disturbances.

One interesting feature is the marked prevalence of joint pains coupled with the almost entire absence of rheumatic fever or acute rheumatism. These joint pains are probably rheumatic affections in many cases, but are very often the result of the presence of worms and other intestinal troubles. This in its turn is not remarkable as nearly every conceivable animal, reptile and many strange plants find a place in the menu of one or other of the various tribes represented, and almost the whole community will eat dried fish, imperfectly cured and very often rotten, as well as the most indifferent pork in very large quantities. As in many other parts of India appendicitis is extremely rare, and stone not by any means common. There is leprosy certainly,

but in no marked disproportion. Cataract and other eye diseases are not at all prevalent in the district; this forms a refreshing contrast to the markedly cataractous districts of India. Unfortunately quite a number of people, especially children, lose their eyesight merely from neglected simple ulcers of the eye.

Small pox and cholera are by no means pronounced and are probably almost always introduced by the tavelling Bengali traders.

Goitre occurs sporadically in certain districts but its distribution has not yet been worked out.

Malignant diseases of all sorts are conspicuously absent.

As a corollary of what was said as to rheumatism, heart disease is very seldom diagnosed, and chorea is not described as occurring here.

Tuberculosis in its varied manifestation, as fortunately venereal diseases are also, on the whole, refreshingly uncommon.

Measles and whooping cough and mumps seem to occur fairly frequently in epidemic forms. The census returns would seem to indicate a rather high percentage of insanity, but probably this is due to classing other mental troubles such as epilepsy in this group, and also to a somewhat loose use of the term "mad".

Indigenous drugs and surgery.

All the hill tribes possess a certain knowledge of useful drugs to be extracted from the jungle produce of the district. The Chakmas especially have studied the matter fully and their pharmacology is considerable. As a rule, however, cure of the ordinary ailments is left to Nature, and in aggravated cases pujas or exorcisms are performed. One drug the value of which the hillman thoroughly appreciates is santonine for worms, and great demands are made for a supply of the medicine from the different hospitals. The hill people bear surgical operations with great fortitude and make wonderful rallies from the most trying and difficult operations. They attempt to heal fractures amongst themselves with splints, but the results are usually terrible malformations. There are several systems of cupping in force: the most common is that of wet cupping, when the affected part is moistened with water or even spittle and several fine cuts made with some sharp instrument; a piece of bamboo or horn with a hole in the end is then applied and the air exhausted by sucking through the hole; a piece of moistened clay is then applied to the hole, and the cup is left on the affected part for some time; on removal an ounce of blood will have been drawn away. This system is a favourite one for local inflammation and contusions, and is really very effective. Bleeding from wounds is stopped by burnt rag mixed with chewed doob-grass made up into a plaster and tied on the wounds with a strip of cloth; pig's fat is applied to wounds and burns; the fat of the tiger and a portion of its liver, the gall bag of the python, the testicles of the otter, the powdered horn of the rhinoceros are all held to be potent drugs with marvellous healing properties in cases of impotency, barrenness and hysteria. The hill people, like the men of the plains of India, have a great

belief in the power of the labial hairs of the greater felines; in powder or in ash they are said to contain the most powerful philtre known, and a pinch in the possession of a gallant can captivate the most obdurate maiden, or, in that of a beauty, bring any gallant to her feet. There is a plant called "biji cholya" the leaves of which have a medicinal property; one side applied to a wound acts as a stimulant and irritant, cleaning the wound, the other side is then applied and has a most soothing and healing effect. In the case of snake bite the wound is cut and tight ligatures are applied to the limb, but no moderation is exercised in the application of the ligature. It is left on so long that much harm is done, and fatal results not infrequently follow. The remedy is often worse than the disease, for they have got very slight knowledge of the different kinds of snakes, and the same remedy is applied to all bites from both poisonous and non-poisonous snakes.

Their treatment of abscesses is very crude and either a skewer made red hot is plunged into the midst of it, or a piece of a broken bottle with a sharp edge is selected for cutting into it. They have some very potent medicines which they firmly believe will produce pus and some of these drastic measures convert most ordinary skin diseases and ulcers into sores which almost assume a malignant character. One of the most disastrous mistakes they make is to seal up wounds with one of their trusty jungle plant preparations and instead of encouraging evacuation and drainage, render both impossible.

Sanitation.

Side by side with many excellent ideas and practices the peoples of the Hill Tracts infringe many of the most obvious laws of health, and needless to say the chain of health and well-being often snaps at its weakest link. Almost without exception the site of a village is chosen with reference to high ground which secures natural drainage. An eye is kept too upon the proximity of a good water-supply and for the most part this is drawn from the main rivers or the mountain streams and is upon the whole excellent.

Mention has already been made of the well-raised houses with very open-work walls, and where the domestic waste water and refuse from meals, and worse, not all or most of it allowed to fall through holes in the floor, it would be difficult to conceive of much healthier houses.

The chain of sanitation is however here strengthened in many villages by the presence of the pig, dog and poultry who act as scavengers.

The hill man has a most morbid dread of cholera which has led him in the past to invent a most rigid system of isolation. In any village in which cholera arises as well as in the neighbouring villages a bamboo frame work representing a barrier is erected on the main path leading to the houses.

The Maghs go still further in their precautionary measures running a cotton thread right round the outside of the village,

and for four days no outsider may enter it. A villager may go out to his daily task but must return at nightfall. During these four days of segregation nothing can be slaughtered nor is it permissible to introduce any flesh from outside. Those going to bathe must not take off any of their clothes, but enter the water as they are, and only change their raiment after the bath. In addition to this, the superstitious worship of Rignar, the goddess of cholera, whom the Maghs fear, dictates that prayers written on strips of paper and on cloth streamers should be hung up at each corner of the village, which serve as additional warnings and prohibitions to outsiders.

The companion picture to this however is that they will not burn the body of a patient who dies from cholera, but bury him, and after the body has been in earth for weeks or months they do not hesitate to exhume and burn it without the slightest thought that there may be in it a trace of the disease they fear.

Another disease about which they are very strict is leprosy, and their rule is to keep a suspect or a proved case by himself in a house near to or adjoining the main house. The patient is fed from the family store, but his eating utensils and clothes are kept separate.

A regular system of conservancy is maintained at Rangamati, but nowhere else in the Hill Tracts at present.

Medical Institution.

The medical aid of this district consists of hospitals at Rangamati and Bandarban and charitable dispensaries at Rangamati, Barkal, Manikseri, Mahalcheri, Lama and Chandraghona. In addition to the Medical Mission hospital in course of construction at Chandraghona, proposals to open charitable dispensaries on the Pheni and Kasalong rivers have just been sanctioned by Government. The medical staff consists of a Civil Surgeon in charge of the District and a Civil Hospital Assistant at each of the dispensaries, with compounders in some of the dispensaries, and the usual menial establishment in all. The hospital at Rangamati is a fine airy building, well equipped with medicines and surgical instruments. The dispensaries are primarily intended for outdoor relief, but accommodation has been supplied in the event of any serious case being brought in. In 1902 there were hospitals at Rangamati and Bandarban only to meet the requirements of the whole district. The charitable dispensaries have since been opened and medical aid has been brought within reach of the greater number of the inhabitants of the district. That this great boon is being duly appreciated is shown by a comparison of the figures. In the year 1902 the total number of patients in receipt of medical aid amounted to 11,477 while the returns of 1907 show 35,602 from the Government hospitals, and 12,626 by the Medical Mission at Chandraghona. Of the Government cases 12,943 were plains-men, 974 plains-women and 1,620 plains-children: while 12,101 hill men, 2,882 hill women and 5,082 children were also treated; these figures are very reassuring and give conclusive proof that the

inhabitants are at last appreciating the benefit of medical treatment. The hill people have been in past years very averse to coming in for medical treatment and in most cases prefer their own treatment. This is in no way due to dislike or fear of our treatment, but to the great inconvenience of coming in and being treated at our hospitals, and they will as a rule only resort to our aid when the disease is in an advanced stage, thus minimising very materially the chances of successful treatment. To convey a serious case to hospital entails a very considerable amount of inconvenience and derangement of the daily routine to a hill family. Apart from the actual conveyance of the patient, it is necessary to depute persons to attend and minister to his wants, also to bring in the necessary food supplies. All this entails much hardship to the family, and acts as a strong deterrent in all but the most serious cases. Endeavour is made to cope with this difficulty by providing accommodation for in-door patients at the dispensaries, and by monetary assistance to meet the food requirements. The medical budget of the district amounts to Rs. 16,284 per annum, and in addition Government allows three thousand rupees for vaccination. This is conducted annually throughout the hills in the cold weather months and some twenty per cent of the population are protected annually. This work is carried on under great disadvantages, the extreme distances and difficulty of transport, combined with the smallness of village hamlets and the scattered character of the population, render the work of the vaccinating staff exceedingly arduous. The people themselves have not the slightest objection to the process, and look on it as a Government order which must be complied with.

Vaccination.

Medical Mission.

Special mention must here be made of the dispensary at Chandraghona which was erected in the year 1907 by the London Baptist Mission at a cost of about Rs. 5,000, Rs. 1,500 of which sum was a Government grant. Both this and the masonry hospital which is now in course of erection are mementos of the munificence of the late Mr. Robert Arthington of Leeds who left a generous sum of money for the prosecution of Mission work for the most part amongst unevangelized aborigines.

Goverment has given the Society permission to call the Dispensary "The Hutchison" as a tribute to the sympathy which the Superintendent of the Hill Tracts has always shown in the Society's operations and notably in the establishment of the Medical Mission centre in Chandraghona.

The hospital whose walls are now rising will be called "The Arthington."* It has a fine position, commanding, as it does, a full view of the Karnaphuli, and lying sufficiently far back from the main road in the spacious plot granted for its erection. It will accommodate from thirty to forty patients and should be a great acquisition to the medical aid rendered to the people of this district.

* The Arthington Hospital was duly opened by Sir Lancelot Hare, the Lieutenant-Governor of the Province, on January 27th, 1909.

CHAPTER VIII.

AGRICULTURE AND FORESTS.

General conditions. The District may roughly be divided into two tracts, the agricultural conditions of which are widely different. The whole of the eastern and western portions are occupied by ranges of hills suitable only for cultivation by Juming; the southern, central and northern portions have very considerable areas suitable for plough cultivation and capable of sustaining a numerous population. The natural features of the greater portion of the District render the nomadic culture of Juming the only feasible method for the majority of the inhabitants.

Soil. Sand is the basis of all the soil formation of the hills. The sand is mixed with rich loam and is of a very light texture, very favourable to the method of cultivation in vogue. The absence of any stone renders the system of cultivation by terraces impossible. In the valleys the soil consists of a rich vegetable mould carried down from the hills in the rains, periodically fertilized by fresh deposits of silt from the flooded water courses. *Juming.* In the months of January and February a convenient piece of forest land is fixed upon, preference being given to a hillside covered with bamboo. The bamboos are cut and the smaller trees are felled; but large trees are only denuded of their lower branches. The cut Jum is then allowed to dry in the sun and in April it is fired. If it has been thoroughly dried and no rain has fallen since the Jum was cut, the firing reduces all but the large forest trees to ashes, and burns the soil to the depth of an inch or two; the ground is then cleared of charred logs and debris and nothing remains but to await the approach of rain. As soon as heavy rain falls and saturates the ground, sowing commences and the Jum is planted with mixed seeds of rice, cotton, melons, cucumbers, pumpkins, yams, *Til* or sesamum, and Indian corn. The sowing is very primitive, the seeds are all mixed in a basket, and the sower with his *dao* or chopper makes a small hole in the ground and drops in the mixed seed. The Indian corn ripens about the middle of July, the melons, vegetables and rice are harvested in September and October and the sesamum and cotton in November and December. This method of cultivation entails great labour and incessant care, for the young plants have to be kept weeded constantly and as they come to maturity have to be guarded against the depredations of wild pigs, deer, monkeys, parrots and rats. The latter are particularly destructive, so much so that there have been occasions when the whole crop has been devoured by an invasion of

field rats. From a successful Jum the results are phenomenal, as much as 80 maunds of paddy in return for one maund sown, but the average is between 25 and 30 maunds. The results, however, are precarious and the system is a wasteful one, for a Jum cannot be cultivated two years in succession and the land takes from 7 to 10 years to recover. The men only, working together, cut the Jum for the whole village, the women and children are responsible for the weeding, tending and harvesting.

There seems in past years to have been an unaccountable aversion on the part of the authorities to Juming and this has been a great deal due to misconception of the actual facts at issue. Captain Lewin writes in 1872, with reference to the Jum tax:—

"We are undoubtedly entitled either to revise or enhance the present capitation tax (Jum) settlements. This has been the conclusion to which all officers have arrived who have reported on this subject; but I strongly dissuade Government from any such proceeding. The Jum tax should not be regarded as a possible source of revenue to us, but, on the contrary, should be regarded as an illegitimate and injurious source of revenue which by every means in our power we should endeavour to eliminate from our revenue roll. Our object should be to put a stop to Jum culture and induce the people to settle and cultivate by the plough, making land revenue the basis of our district settlement." It is difficult to understand how Captain Lewin formed this opinion, and it can only be conjectured that little was known at the time of the vast area of the district, or of the number of its inhabitants, and that the Census figures of 1872, namely, 63,052 were the basis of this calculation. The population at the 1901 census is 124,762; of this total 35,907 males and 30,332 females with 43,121 dependants, a total of 109,360 are returned as existing entirely by Juming. The plough cultivators with their dependants are returned at 11,000 and a considerable number of these are plains men. The latter figures show the progress of 25 years since Captain Lewin wrote and emphasize the permanent hold of Jum cultivation on the people. Apart from the fact that a large proportion of the population will always Jum, it is doubtful if lands suitable for the cultivation of rice are available on which to settle the population. There is certainly a very great amount of land that can be reclaimed, but this need not necessarily be suitable for rice cultivation. Of the acreage reclaimed at present only 60 per cent grows rice, the rest various cold weather crops of which mustard and pulses are the principal. The objection to Juming are (1) the waste of forest produce; (2) the tendency to encourage the nomadic habits of the Hill Tracts. The value of forest produce depends entirely on the facilities available for removing the same from its site and placing it on the market. In the Chittagong Hill Tracts this can only be done by means of the existing waterways. The extreme hilliness of the district and its intersection by numberless small streams and the sandy nature

of the soil, render the construction of cart roads extremely difficult and in cost prohibitive. Wheeled traffic is therefore an impossibility and shoulder borne traffic from within the interior would be unremunerative. Government has reserved over one-fourth of the area of the district as closed forests in which no cultivation is allowed; these are situated on the principal waterways and are in themselves more than sufficient to meet the requirements of trade. If juming were abandoned the hills of the interior would lie idle, instead of as at present supplying food and valuable produces for sale to the inhabitants of the District and being as well a source of considerable revenue to Government. The hills are covered for the most part with bamboo forest, and this is always selected by preference for juming. The bamboo has a great recuperative power and in seven years the land jumed is ready for rejuming. Where the forest is jumed, the damage done is considerable and recovery as tree forest is practically impossible, but it will develope into bamboo forest and thus again meet the requirements of juming, though the period to elapse will extend to ten years. And consider the advantage to the hillmen. In an ordinary year he will secure an ample supply of rice for his own requirements and a surplus for sale, in addition to yams, pumpkins, melons, chillies and Indian corn to vary his diet and for barter. He will get enough cotton to supply all the household requirements, and in addition have plenty over to sell, the price of which added to the sale price of his sesamum crop will give him the wherewithal to lay in a supply of necessaries and to purchase ornaments. To secure these benefits he need not pay more than four rupees per annum as rent. Apart from the value of the food supply, we must consider what a valuable asset the cotton crop is. During the season 1906-07 no less than 133,385 maunds of cotton were exported, the average price of which, uncleaned, may be taken as rupees seven per maund, which makes the value of the crop Rs. 9,33,695, for this reason alone it would be unwise to stop juming.* As regards the supposed tendency to encourage the nomadic habits of the hill tribes the great majority of the villages in the District are permanent and have occupied their present site for a great number of years. Banderban, for instance, is the largest of the hill villages, and its population is entirely *Jumiya*, but it has occupied its present site for more than eighty years and there is no prospect of its moving. The same may be said of all the principal villages whether Chakma or Magh. The *Jumiya* will invariably return to his village immediately the juming season is over, even though he may have to go a considerable distance involving a journey of two or three days to reach his juming lands. The percentage of cultivation in a *jum* is 75 per cent rice, 20 per cent cotton and sesamum, and 5 per cent other crops. The price of rice varies between 8 seers and 14 seers per rupee according to the season.

* The cotton exported in 1907-08, amounted to no less than 2,50,000 maunds, at an average perice of rupees six per maund.

Jum crop. Rice.

There are several varieties of paddy sown in the jum, the following are the best known:—Gelong and Rangi and Koborak, red husk with white rice, these three varieties are the first harvested early in September. Boro Badoia and Gelangdo, big white grain but coarse flavour, harvested at the end of September; Taki and Kamrang of four varieties, the best rice grown, white with very fine and clear grain harvested in October. Binnie of which there are several varieties, the best being Singer Binnie, a fine white rice with a very sweet flavour. This rice when cooked is extremely glutinous and sweet to the taste. It is cooked entirely by steaming and is eaten with milk and sugar, or made into cakes and sweetmeats. There is also a grain called Kangain a millet, this grain is sold principally to the plains people, who use it as an invalid diet in the place of sago. Several varieties of maize are grown, the best are Bhoja, Makai and Binnie. Makai, succulent varieties that are harvested in August and September respectively. Til or Sesamum, the white variety, called locally Dhobgossia, is most generally grown. This crop is entirely for export and is bought largely by Bengalis and exported to Burmah where the oil is extracted and used for culinary purposes to adulterate mustard oil. There is only one variety of cotton in general use which is called *Suta*. The cotton is a pure white with short staple. In recent years the market has almost doubled and what was formerly procurable at rupees four per maund now commands rupees seven. This cotton is used principally for mixture with certain woollen fabrics in Europe. The seed has a market value of one rupee a maund, and crushed into a cake is used to feed cattle. Every endeavour should be made to introduce a better, or improve the present, staple, and only perseverance is required to place the cotton of the Hill Tracts on a very high commercial footing. Varieties of pumpkins, melons, cucumbers, and yams all find a place in the jum and are sold in the local bazaar or to floating traders. There is an enormous variety of yam of circular shape called "Olkoocho," they reach a maund in weight. Chillies, brinjals, bhindi or ladys' finger, and varieties of spinach are grown for home consumption only.

Indian corn.

Sesamum.

Cotton.

Vegetables.

Harvesting.

Rice is harvested with a small sickle, the heads only are cut off and thrown into a basket slung over the left shoulder of the reaper. It is then taken to the jum house, where the grain is taken out of the ear. The straw is abandoned in the jum. The paddy is carried to the village and stored away in granaries.

Plough cultivation.

Early history.

In January 1869 on the recommendation of the Commissioner Lord Ulick Browne, the Lieutenant-Governor of Bengal, sanctioned a sum of Rs. 38,000 as advances to families willing to commence plough cultivation. The advance was to be at the rate of rupees thirty for each family, and the Lieutenant-Governor in granting this expenditure expressed an opinion that the experiment was worth trying. If successful, it would be attended with very important results, and essentially change the whole system of

cultivation and mode of life of the hill people. In the early part of 1872 the Deputy Commissioner reported that, since the introduction of the scheme advances to the extent of Rs. 1,140 had been made to 38 families whilst nothing had been recovered and only 120 acres had been brought under cultivation. This officer was of the opinion that plough cultivation had not found favour with the hillmen, and in his opinion the Commissioner concurred. In June of the same year a change would appear to have taken place in the feelings with which plough cultivation was regarded by the hill people and Rs. 21,000 were given out in advances. The following year sanction was asked for further advances to the amount of Rs. 25,000, to this however assent was refused. The results obtained were practically *nil*, the authorities attributed the failure to the opposition of the Chief and his *diwan*; but it is more probable that the scheme did not receive sufficient attention in detail, and the people were not ready for the innovation. This venture proved a complete failure and only a small portion of the advances was recovered. Gradually the Chiefs and more important people grasped the advantages of plough cultivation, leases were taken out and lands commenced to come under cultivation. In 1900 there were 11,000 acres under plough and the Government revenue was Rs. 14,000.

Agricultural loans.

In 1905-06 the sum of Rs. 5,000 was sanctioned by Government to be given out as agricultural loans to the people for the purchase of buffaloes for ploughing, rupees eighty was fixed as the limit of the loan to a family, as representing the average cost of a pair of male buffaloes which alone are of any use for purposes of plough in the District. The loan was repayable in two years at $6\frac{1}{4}$ per cent per annum. In 1906-07 a sum of rupees 18,000, and during 1907-08 Rs. 15,000 further was sanctioned. The limit of the loan was raised to one hundred rupees owing to the rise in price of buffaloes and the period of repayment extended to three years. The whole of the amount advanced in 1905-06 has been recovered, and the repayment of the instalments of the 1906-07 loans are up to date. This generous policy is bound to prove most beneficial and the progress is already most marked. The area under plough in 1908 has risen to 20,000 acres and the revenue to Rs. 33,000. In addition to the agricultural loans Government has in the last two years sanctioned no less than twelve thousand rupees for land improvement loans, which are given for the purpose of draining swamps, and irrigation by the means of dams across the small streams and distribution of the water by channels over the cultivated area, thus securing an early "*Aus*" crop.

Aus. Early rice.

There are two rice crops grown in the year. The *Aus* or early crop and the *Aman* or winter crop. The *Aus* is sown in April on lands where artificial irrigation from streams is available or in marshy and swampy ground. It is generally sown first in nurseries and transplanted fifteen days after germination. Occa-

sionally it is scattered broadcast. This crop is harvested in July.

Aman. Winter rice. The principal crop is the *Aman*. It is sown broadcast after the commencement of the rains in July on lands selected for seed nurseries which have been ploughed three or four times. After a month and when the young plants are about a foot high, they are transplanted, in bunches of 8 or 10 plants in low, and 5 or 6 in high, lands into flooded fields which have been reploughed till the whole surface is liquid mud, the seedlings being placed some three to four inches apart. The plant is then left to nature and harvesting begins early in December and may be carried into January. There is no weeding between transplantation and harvesting and the principal care is to guard the crop day and night from the ravages of birds and beasts.

Rabi crop. The Rabi crop is a most important one and the ploughing commences in October. Mustard and pulses such as *Mung Dál* are sown in November, and tobacco, chillies, radishes, egg plant or *brinjál*, ladies' finger, and yams are cultivated up to the end of January, all rabi crops are off the ground by April. The cultivation of sugarcane recently started shows considerable progress and gives promise of considerable expansion. *Pán* cultivation is also of recent date and has proved exceedingly remunerative in the neighbourhood of Rangamati. Most excellent tobacco is grown on the river banks during the winter months, and that grown in the Matamuri valley has a great reputation. The crop is principally for home consumption but a certain amount is exported. There is a small tea estate worked by a native at Waggasera on the Karnaphuli. There are only fifty acres under tea.

Fruits. The cultivated fruits are plaintain, jack, mango, litchi, lemons, oranges, pineapples, guavas, custard apple, melon, water melon and bael.

Condiments. The chillie is the favourite condiment, ginger, turmeric, coriander and aniseed are also grown.

Cultivation. The lands for the mustard crop are heavily manured, the ordinary custom is to tether buffaloes and cattle for the night over the ground for some time before cultivation. Cowdung is collected through the year and spread over Rabi ground. In the cultivation of the country yam or potato straw is spread over the ridges to protect the seed from the sun and to check the growth of weeds.

Agricultural implements. The *dao* or chopper is common to all the tribes. It has a blade about sixteen inches in length, the end is about three inches in breadth and the blade tapers to a point at the haft. It is sharpened on one side only, and is made to suit right and left handed persons separately. The blade is set in a handle of wood, a bamboo root makes the best handle of all. The manufacture of *daos* is entirely in the hands of foreign blacksmiths. The very best blades are made by the Monghyr blacksmiths, of whom several come annually to the district, tempted by the large profits to be made. Sylhet blacksmiths also compete in this trade, and parties of Lushais come many days' march from their own villages

to the bazaars in the District in the cold weather to purchase a supply for the village. The blades are made out of bar iron which is bought for four or five rupees a maund; a seer will make two blades which sell for ten annas each, so there is a very considerable profit in the manufacture. The value of the dao to the hillman is priceless, and it is used for every conceivable purpose—to cut the jum, and with the broad end to dibble in the seeds at sowing time; to weed the jum, cut posts and prepare bamboo matting for the walls of his house, to strip cane slips to fasten down the roof, slaughter animals and kill poultry; held under the foot in a sitting position to slice up fish, meat or vegetables, and as a weapon of offence and defence. Another implement used by the hillmen and manufactured by these blacksmiths is the axe head. This is about nine inches in length and the cutting surface is two inches in breadth; the instrument tapers to a blunt head, is fitted into a long handle, and can be used lengthways as an axe and breadthways as an adze fastening into the same handle. The small sickle used in harvesting completes the implements in use by the hillmen. In plough cultivation the usual implements of the plains are utilised.

Grazing and domestic animals.

The grazing throughout the District is excellent and the cattle though small are in good condition. The cow gives but little milk and averages a seer daily, while the cost of a cow on the average is Rs. 20.

Buffaloes are plentiful and are of a fine type. The males alone are used for agricultural purposes, as work in the field interferes with the females breeding. The hillman formerly viewed milk with the greatest aversion and never troubled to draw it off. Now a days the milk is drawn, made into curd and sold to traders, and milk is actually coming into general use among the people themselves. A female buffalo gives two seers of milk and is priced at Rs. 50.

Poultry.

The pigs are of an excellent black breed, short and very sturdy, they are most carefully tended and regularly fed; the average price of a good pig is Rs. 15.

Goats are common, the males being used for sacrificial purposes. Sheep are to be met with in the north of the District.

All hillmen keep dogs, the breed is a nice one somewhat resembling the *chow* dog; they are good sporting and watch dogs.

The domestic fowl is kept by all; it figures as a principal in most sacrifices and feasts. Ducks and geese are rare owing to their straying proclivities on the rivers and streams A few pigeons also are kept.

Forests.

The Chittagong Forest Division, comprising not only the Hill Tracts reserves, but also those in the Collectorate or Regulation District of Chittagong, is in charge of a Deputy Conservator of Forests, acting under the direction and advice of the Conservator of Forests. His headquarters formerly at Rangamati have been moved in recent years to Chittagong.

The forest ranges are in charge of foresters, assisted by forest guards.

The cost of maintenance of the subordinate establishment in the Hill Tracts, for the purpose of supervision over the ranges, amounts annually to Rs. 2,712. Owing to the fact that the expenditure of the Division is devoted to the measures required for the collection of tolls on the forest produce extracted from the unclassed State forests of the Hill Tracts as well as to the administration of the reserves in the Hill Tracts and Collectorate, no separation of the actual expenditure on the reserve of the Hill Tracts is possible.

The Government reserve forests are as follows:—

	Area. Square miles.
(1) Kasalong, on the river of the same name, an important tributary of the Karnaphuli river	736
(2) Rainkhyong, on the river of the same name, also an important tributary of the Karnaphuli river	213
(3) Sangu on the Sangu river	145
(4) Sitapahar on the Karnaphuli river	11
(5) Matamuri on the Matamuri river	251
Total area ...	1,356

The dates of the formation of the above reserves are:—

(1) Matamuri ...	... 1st December 1880.
(2) Kasalong ...	... 1st March 1881.
(3) Sangu ...	... 6th May 1881.
(4) Rainkhyong ...	... 15th March 1882.
(5) Sitapahar ...	... 1st April 1883.

A proposal to reduce the area of the Kasalong reserve by disafforesting the Miani valley is under the consideration of the Government of India. If sanctioned the total area under reserve will be reduced by about 300 square miles.

The first four ranges are allowed to restock themselves by natural reproduction. The last named Sitapahar besides replenishment by this agency, which is quite sufficient, unassisted in the case of bamboo (of which the reserve mainly consists), was partially restocked by artificial reproduction up to October 1897, when the great cyclone of that year destroyed the plantations. Since 1897 no further expenditure has been lavished on this system of re-restocking. No cultivation is allowed within the area of forest reserve. The revenue derived from the licenses to remove forest produce and the tolls is very considerable, and amounted in 1906-07 to Rs. 94,085. The following are some of the better known trees and their uses.

Chalta—Dillenia indica, tall evergreen tree, wood hard, used locally for posts; the fruit is large, succulent and edible.

Champak—Michelia champaca, ever green tree, wood used for planking, furniture and house posts. The seeds are used medicinally.

Chaulmugra—Taraktogenos Kurzii, a large tree, the seeds yield the "Chaulmugra oil" of commerce, used for skin disease; a tree will yield some fifty pounds of seed.

Kamdeb—Calophyllum polyanthum, used for boat making and railway sleepers.

Nageswar—Mesua ferrea, used in making posts for houses, also railway sleepers. Kheong Ghars or temples are made from this wood. It flowers in April, and the flowers have a most beautiful scent; these are much appreciated by hill folk and are worn in the hair and behind the ears.

Chilaumi—Schima Wallichii, large evergreen tree, used for planks, plough shares and canoes.

Simal--Bombax malabaricum, the cotton tree, wood soft and white, used for packing cases and tea boxes. The cotton floss or kapok of the seeds is used to stuff mattresses and pillows.

Udal—Stercula villosa, very soft wood, the bark yields a strong fibre used for making rope by the hillmen.

Nil Bhadi—Garuga pinnata, a large deciduous tree, used for furniture; the fruit is edible.

Pitraj—Amoora rohituka, evergreen tree, hard wood, makes good boats; the seed yields a lamp oil.

Chickrassi—Chickrassia tabularis, a large tree, good for boats and furniture; the bark is an astringent and the flowers yield a red dye.

Tun—Cedrela toona, soft wood, used for furniture, door panels, tea boxes, and planking.

Kusum—Schleichera trijuga, large deciduous tree, wood very hard indeed, used for oil and sugar mills, rice pounders, agricultural implements and carts. The burnt ash of this wood is used for dyeing purposes. The fruit resembling a green gooseberry in shape is extremely acid, the hillmen eat them with zest when on long marches or out on shikar. The seed yields a most fragrant oil.

Telsur—Drimycarpus racemosus
Boilsur—Swintonia floribunda
} These two trees of the Anacardiaceae are among the most valuable timber found in the Hill Tracts.

They grow to a great height with large girth and make excellent boats, as the timber resists the action of salt water, and does not warp.

Jarul—Lagerstrœmia flosreginæ, large deciduous tree. This timber is in great demand for boats especially the "Koondah" boats used in Tippera and Noakhali districts. A jarul tree in blossom is a beautiful sight.

L

Tali—Dichopsis polyantha, evergreen tree, excellent for planks and scantlings.

Bandorhula—A large deciduous tree, used for planks, boxes, cattle troughs and inferior boats.

Com.—Adina sessilifolia, very hard wood, excellent for house posts, and charcoal burning.

Gab—Diospyros embryopteris, an evergreen tree, wood hard. The viscid pulp of the fruit is used to pay the seams of boats, for smearing boats and fishing nets, in dyeing and tanning, and in medicine as an astringent.

Gumber—Gmelina arborea, large deciduous tree, excellent timber used for planks, house posts, furniture, boats and packing cases; posts of this timber in earth are immune to the attacks of white-ants.

Chaplis—Artocarpus Chaplasa, a large deciduous tree, highly prized for boat making, also makes good furniture, joists, battens and planks.

Lakuch—Artocarpus lakoocha, large deciduous tree, hard wood, used for dugouts, house posts, beams and furniture, resists the attacks of white-ants; fruit edible.

Kathal—Artocarpus integrifolia, large evergreen tree, useful tor furniture, gives a yellow dye.

CHAPTER IX.

NATURAL CALAMITIES.

The District is liable to earthquakes, but as a rule the shocks are slight. They may be attributed to the volcanic nature of the Sitakund range in the Chittagong District. Sitakund was last in active eruption on the 2nd of April 1762, this was followed on the next day by a violent earthquake, a record of which is to be found in volume II of Lyall's Geology. The existing hot springs and escaping gases bear ample testimony to the latent forces pent up in the bowels of the earth. Severe shocks are recorded on the 10th January 1869, 12th June 1897 and 7th July 1900. The shock of 1897 which wrecked Shillong and caused great damage throughout Eastern Bengal left but little trace at the time. The rainfall of 1897 was very heavy and the water percolating through the cracks and fissures, due to the earthquake, caused several heavy landslips throughout the hills, which did considerable damage to the Government roads and forest. Earthquakes.

The Hill Tracts are well within the Cyclone Zone and seldom a year passes without a visitation of a more or less severe nature. During the night of the 31st October 1876 a severe cyclone swept over Chittagong, accompanied by a storm wave which destroyed 175,000 people at Sundip and its neighbouring parts. There was not a great loss of life in the Hill Tracts, but great damage was done to the standing crops and there was a considerable loss of live-stock. October is a favorite month for cyclones, for there was another on the 2nd of October 1895 and a third on the 23rd of October 1897. This tempest was of great violence, extensive damage was done to the town of Chittagong, several tea estates were wrecked, while a storm wave depopulated the island of Kutubdia. Some lives were lost in the Hill Tracts, but fortunately the path of the cyclone lay through the least populated part of the District or the loss of life would have been great. The forest reserves were considerably damaged and the experimental teak plantation at Kaptai was also wrecked. Great numbers of sea birds were blown inland where they succumbed to exhaustion and were collected in basketfuls by the hill folk. Cyclones.

Owing to the high banks and deep channels of the rivers the District is not liable to general inundation. An abnormal rise of the river may cause a local overflow, but this will only be of short duration. Floods.

Famine.

Famine in the strict sense of the word is unknown. The many rivers with their large affluents and hill streams make the water-supply perennial, and the vast area of forest lands provides food for man and grazing in abundance for cattle. The forests are full of edible plants, fruits and roots; to those acquainted with them, it is an easy matter to procure the necessaries of a meal. There are fifty or more varieties of trees the fruits of which are edible and in many cases exceedingly pleasant to the taste; among the best are Bash Am or wild mango (*Mangifera Indica*); Kamkui (*Bridelia relusa*), the fruit is edible and the leaves are excellent fodder; Bharotta gula (*Niphelum litchi*) the indigenous litchi; and Regas ko, a creeper with a blood red fruit, very sweet, and about the size of a small lime. There are several varieties of wild plantain, the fruit of which when ripe is very sweet though full of seed. The inside of the plantain flower makes an excellent vegetable. On removing the purple covering immature plantains are found, these can be fried in butter or oil or made into curry. The white core of the plantain stem, cooked with rice is used to eke out a scanty supply of rice in days of scarcity, and the same chopped up with bran is an excellent fodder for cattle. As vegetables, there are a dozen varieties of yams procurable all the year round and styled *Alu* and *Kachu* with special names to distinguish each. Numerous varieties of spinach are found and are termed *Shág*. The young fronds of the male fern known as *Dekhi Shág* and the stalks and tendrils of a creeper that grows in moist places and called *Kormu Shág* are both excellent.

The young shoots of the bamboo (bashkaral) and of the cane (Golak aga) make a first class vegetable curry. These are gathered when the young shoots force their way through the ground and appear in cone shape about a foot in height. There are also several variety of edible fungi, and mushrooms are plentiful after the early rains in April; the season unfortunately only extends to three or four days.

Local scarcities.

Local scarcities occur owing to the failure of the jum crop, which may be due to many causes; but it is seldom that scarcity is general to the whole District at the same time. This however occurred in 1905 owing to untimely and persistent rainfall at the season when the jums should have been burnt. The valleys of the Matamuri, Chengri, and Kasalong rivers are particularly susceptible to local scarcity. This is due to the fact that the country has been over-jumed and not sufficient time allowed to elapse between the cuttings of the jums to enable the forest to recover its growth. The soil in consequence becomes exhausted and the harvests poor. When the Miani forest reserve is thrown open to cultivation material relief will be experienced and the Chengri and Kasalong valleys will recover their fertility to a great extent as they will have a prolonged rest from any juming operations.

In 1891 there was a local scarcity in the Chengri valley. Government sanctioned twenty thousand rupees for the purchase of Rangoon rice, which was issued to the people on loan, to be repaid in cash without interest. The whole of this amount was recovered the following year.

In 1905 there was a general scarcity, necessitating very considerable aid from Government. The sum of Rs. 80,000 was sanctioned for the purchase of Rangoon rice. Depôts were opened on the Matamuri, Sangu, Karnaphuli, Chengri, and Kasalong rivers, and loans of rice were freely issued to the people on the same conditions as in 1891. Gratuitous relief was also given by Government where actually necessary. The Baptist Mission issued relief to the extent of Rs. 5,000 in rice which was bought mainly from the subscription raised by the Society at home. The Chakma Chief also issued loans of rice to the value of Rs. 5,000 without interest. There were no deaths from actual starvation, but there was very great suffering and the privation undergone undoubtedly had an effect on the subsequent death rate. This was more marked in the cases of the aged and infants. It is satisfactory to note that practically the whole of the Government loan has been recovered. The country suffers sometimes severely from the visitation of rats. They arrive in swarms and like locusts sweep everything before them. They devour the standing corn and empty the granaries, and nothing stops them. It is reported that a visitation of these rodents in 1864 caused a local scarcity in the north of the District. They were said to have come from the south and after completing their devastation disappeared as suddenly as they had made their appearance.

CHAPTER X.

RENTS, WAGES, MATERIAL CONDITION, INDEBTEDNESS.

Rents.

Government is the sole landlord, and rents are kept low to encourage the spread of cultivation. The average may be taken as Re. 1-8 per acre of the cultivated area of the District and in no case does the rent exceed Rs. 2-8 an acre; the latter is a very fair rental as these lands sublet at three rupees a 'káni' or Rs. 7-8 the acre. When sanction has been obtained to sublet, the usual condition of rent imposed is that known locally as '*bhági*,' by which the tenant pays 10 *áris* of paddy or two *áris* of mustard per '*káni*' according to the crop grown; two and a half '*kánis*' go to the acre and an '*ári*' equals 14 seers. The ordinary coolie will expect to get his food and seven to ten rupees a month, and is hardly obtainable at these rates. All labour for Government work has to be imported and the wage averages ten rupees a month. It is quite impossible to obtain skilled labour among the hill people as it does not exist, and foreigners are imported on very high wages. Carpenters, masons, sawyers, blacksmiths and others will receive one rupee a day and even more. The Government wage for enforced labour by hillmen is five annas a day, and with the exception of those who live solely by plough cultivation every man is liable to be called on in turn to do fifteen days' work in the year at the above rate of remuneration. As a matter of fact, the demand nowadays is seldom made, and then only when officers require coolies on tour. There has been a rise of at least 25 per cent in prices during the last twenty years. In former years 4 *áris* of paddy were obtainable for the rupee but at the present time under favourable conditions only three *áris* can be obtained, and in a bad year only one *ári* can be purchased for the rupee.

Wages.

Prices.

The only commodity that has cheapened is salt; with the lowering of the tax, salt is now obtainable at Rs. 2-8 per maund, the former price being rupees five. Taken as a whole, the hill people are exceedingly well off. They get three rice meals a day and very seldom have a meal without some sort of relish; while fish, flesh of goats, pig and fowl, and also game are frequent additions to the daily meal. There are occasions of scarcity when the rice supply is not sufficient to carry them through the year, and doubtless a considerable amount of inconvenience is felt at such times. They are well clothed and surround themselves with articles of luxury, amongst which may be mentioned cotton quilts, brass utensils, umbrellas, warm shawls and blankets, and in prosperous years are very liberal in bestowing silver jewellery on

Material condition of the people.

their women folk. A young married couple will jum on an average five '*kánis*' of land, in this they will sow five *áris* of paddy, a similar quantity of cotton, a seer or two of sesamum or til and other vegetable seeds all mixed together, and a head or two of Indian corn. A favourable harvest would be represented by—

	Rs.	a.	p.
150 Aris of paddy value	50	0	0
12 Maunds of cotton	60	0	0
35 Aris of sesamum	35	0	0
Crops of maize and vegetables	15	0	0
Total ...	160	0	0

The outlay represented would be—

	Rs.	a.	p.
Man's labour for 30 days in cutting jum	10	0	0
Man and woman's labour between 15th April and 15th November.	125	0	0
Paddy seed Rs. 3, Cotton Rs. 3, other seeds Re. 1 ...	7	0	0
Price of daos and sickles	3	0	0
Baskets, etc.	5	0	0
Total ...	150	0	0

The amount of labour has been calculated at the current rate of wage, and is merely included to enable a comparison to be formed between income and expenditure. The amount assigned to labour is very high; for in the majority of cases a man will absent himself from the jum for a period of two months, once the grain has fairly established itself, and there is no chance of its being choked with weed growth. During this time he will go and cut bamboos and canes, and his earning will average—

	Rs.
2,000 bamboos value at	30
1,000 canes value at	5
Total ...	35

After harvesting is over he will again go to the jungle for a couple of months and earn a similar amount, so his additional earnings may be put at seventy rupees. The wife weaves all her own clothes, and the couple will earn between them rupees two hundred and thirty in an average year.

The annual expenditure of the family would be as follows:—

	Rs.	a.	p.
Food consumption, 100 áris of paddy	33	0	0
One maund salt	2	8	0
Dried fish, oil, tobacco, betel-nut	12	0	0
Clothes for the man 4 dhotis and 2 coats	5	0	0
Expenditure on pujas	8	0	0
Sickness	5	0	0
Silver ornaments and repairs to same	10	0	0
Implements of agriculture	3	8	0
Seeds	7	0	0
Rent and other calls	10	0	0
Total ...	96	0	0

It will thus be seen that a strong and healthy young married couple can have a very fair margin in a good year to put by or invest in live-stock or jewellery; their nature is so improvident, however, that the surplus will generally be wasted in feasts or frivolities, and no provision will be made for adverse times. A striking instance of their improvidence is that they will not even set aside a portion of their harvest for seed for the coming year, but will sell their produce in a cheap market and buy seed in an expensive one. This improvidence is the ruination of the hillman for practically the whole population is indebted to the Mahajans. In an ill-fated hour the hillman borrows a few rupees from some Mahajan, he wants the money either on account of marriage, bad season, or for daily wants; he can barely read or write, consequently the bond in which the transaction is recorded usually binds him to pay some enormous amount of interest, and it is seldom that the account is ever finally cleared.

Indebtedness.

CHAPTER XI.

OCCUPATION AND TRADE.

Occupation.

Until recent years agriculture was the sole occupation of the hillmen, and even this was carried on in a most perfunctory manner, and limited to the time honoured methods of jum. With the gradual introduction and establishment of plough cultivation the better class and more thrifty of the inhabitants are gradually taking to other occupations. Trading in cotton, oilseeds, timber and other country produce is gradually spreading among the hill people, and this is especially the case with the Chakmas who show marked signs of becoming shrewd traders. With the assimilation of education others are entering on a professional life, and seeking appointments as executive officers, clerks, policemen, hospital assistants, vaccinators, schoolmasters and other employments. Up to date no inclination is evinced for a technical education. It is hoped that this will follow, as the development of the country depends to a material extent on this most important branch of education.

Manufactures.

The hill tribes are very backward in the art of manufacture and all their household utensils and agricultural implements are imported or manufactured locally by foreigners. There is not a potter or blacksmith amongst them. The Lushais, on the other hand, have both; the potter's art is, however, of a very crude nature, and the attention of the village blacksmith is principally devoted to the repair of weapons, daos, and axes. The women spin their own cotton thread and weave it into cloth, of which are made their own wearing apparel, satchels, bed sheets and wraps. The various tribes introduce different patterns and colours in their cloth very little of which is plain. Weaving once formed an essential part of a girl's education, and was quite as necessary as acquiring the art of cooking, but now the shoddy importations from the west are taking a hold in the country and home weaving is doomed. The cotton is removed from the pod in the jum, brought home and thoroughly cleaned; it is then spread out on mats and exposed for two or three days to the sun, till it is perfectly dried. The cotton is then ginned to remove the seed from the fibre; the gin is similar to those used in the plains and is of the same pattern throughout the hills. It consists of two wooden rollers fixed horizontally, one slightly above the other, and mounted on an upright stand. The ginned cotton is then bowed, the bow is made from a piece of bamboo three feet long, to which is attached a fine string made from the fibre of a creeper

Preparing the cotton.

Ginning.

called "dhanu gus." The cotton is placed on a mat, generally inside the house where the rice is cleaned; the bow string is repeatedly pulled and let go with a resonant twang amongst the cotton, thus loosening the fibre. When the cotton has been sufficiently bowed it is placed on flat boards, and portions are rolled by the hand on little slips of bamboo, to be converted into thread by the spinning wheel. The end of one of these rolls of cotton is applied to the point of the spindle and the thread is removed from the cotton roll which is held in the left hand, the right hand being employed to turn the wheel, by a slight motion of the hand the thread is wound quite evenly round the spindle. This process is repeated until the spindle is full, when the ball of thread is slipped off. For the process of weaving, fine pieces of bamboo are prepared and are stuck in the ground, and the thread is then wound around them, two threads at a time; these are alternately twisted round the end pieces. The amount of thread required for the cloth to be woven is calculated by the hundred pairs of threads, and on an average it will take four and a half pounds of thread to weave the piece of cloth a yard and a quarter wide and four and a half yards long which is worn as a petticoat. When a sufficient quantity of thread has been thus treated the whole is taken up and fastened to a beam or post in the verandah and weaving commences. The woman seats herself before the cloth beam, pressing one treadle with the foot, she raises one shaft of healds and lowers the other, making a space between the upper and lower threads of the warp and throwing the intersection on the cloth beam. The shuttle is passed through the gap from left to right, the loose end of the thread being held on the left of the warp; the thread is now between the upper and lower threads of the warp and in front of the intersection, the reed being pulled towards the weaver, the thread is pushed home. The other treadle is now pressed and a fresh gap made between the threads which have become reversed, and two fresh intersections have been formed, with the threads kept at tension by the healds. The thread is passed through and driven home with the reed, the shuttle this time passing from right to left. The intersection at the end where the weaver sits is thus woven in; and the pressure of the first treadle reverses the threads and brings the remaining intersection from the far end and throws it against the weft thread just shot which brings the threads to the same position as they were at the commencement. This operation is repeated over and over again till the required length is obtained.

Rolling thread.

Weaving.

Dyeing.

Blue dye.

The tribes dye their own yarn mostly with indigenous mixtures. For the manufacture of blue or black dye *kalma* or indigo leaves are placed in an earthen vessel filled with water and left to soak for two days when the leaves are removed and the water is squeezed out. This water is strained and mixed with lime and kept till it settles, and stirred with a stick

until it becomes frothy; when the froth does not stick to anything dropped in, the process is complete. It is now allowed to settle down for an hour or so, the water is very carefully drained off, and the colour sediment remains at the bottom of the pot. This sediment is strained through a piece of muslin and then dried in the sun in the shape of small cakes. The ash of burnt bamboo or of the fig tree is mixed with the water and strained, this is again mixed with the colour cake and exposed for ten or fifteen days to the sun. The cotton yarn is steeped in it for half an hour, then taken out and dried in the sun, the process is repeated four or five times until the requisite shade of blue is obtained. To get a black dye the bark of the "Kala Gab" tree has to be boiled and the blue yarn soaked in the decoction for two hours when it is taken out and dried in the sun; the process is repeated till the desired shade is obtained. Red dye is obtained from the root of a tree called by the hillman "Rang Gach," the root is cut into small pieces and pounded into a pulp. It is then mixed with water to which the burnt ash of tamarind wood, or "Pole" tree has been added. The water is most carefully strained until no particle of ash remains. The yarn is steeped in the mixture for a whole night, in the morning it is removed and dried slowly in the shade, two or three soakings are required to secure a brilliant tint of red, and there must be no hurry throughout the process; before the yarn is dipped for the last time it is smeared with a vegetable oil which has the effect of making the colour absolutely fast. Yellow and green dyes are also prepared, the former by mixing turmeric and the bark of the mango tree. A combination of indigo and turmeric makes an excellent green, and the preparation in each case is the same as for the blue dye. A solution of astringent leaves is used as a mordant for fixing the dye. Cotton yarn is steeped in the mixture of selected dyes, then hung up in the sun to dry; a series of dippings will give the required shade, and so fast are those colours that no amount of use or washing will affect them in the least.

Black dye.

Red dye.

Yellow and green dyes.

Drink.

The drink consists of a rice beer, and a spirit distilled from rice. The rice beer before fermentation sets in is an excellent thirst-quenching drink. Honey is sometimes added to the beer, which then much resembles mead. The beer is also manufactured from millet and maize, but the liquor brewed from these is much inferior to the rice beer. The grain is first boiled, then pounded roughly and mixed with a small quantity of yeast, it is then placed in a jar and covered with leaves, preferably of the sugarcane. The mouth of the jar is sealed up and it is put away for a week or more to ferment, then the jar is filled with water and it is ready for use. Where rice is plentiful the liquor is served in drinking cups made from Gyal horn or bamboo. Among neighbouring tribes and throughout the Chin Hills a reed is pushed to the bottom of the big earthenware vessel containing the liquor; on the reed is a small flat piece of bamboo about an inch in length, this

is pushed into the liquor and when the person has sucked sufficient through the reed to expose the piece of bamboo, he has had his share and the cup passes. These big jars will hold from two to five gallons of liquor, and many are drained at a big feast. In the manufacture of spirit, the bark of the lemon, orange, or jack tree is pounded together with the rice into small cakes. These cakes are kept covered with straw or cloth for three or four days and then dried in the sun for a day or two. The cakes are mixed with coarse boiled rice, and the compound is kept well covered up in a basket for twenty-four hours. It is then mixed with water and placed in earthen pots and kept carefully covered for three days. A large earthen vessel is placed on the fire, and the prepared mixture is poured into it; on the top of this an earthenware drinking vessel called "Korte" is placed, the upper vessel has a hole drilled in the bottom and is plastered carefully into the mouth of the large lower vessel. A pipe runs from a hole in the side of the "Korte" to a jar placed on the ground about six feet distant from the fire, the steam escapes through the upper vessel down the pipe into the vessel which is on the ground, and which is kept continually cool to assist distillation. Some people like to colour the spirit, in which case red sandalwood powder is placed in a piece of cloth at the mouth of the tube entering the lower jar, which gives the liquor a pinkish colour.

Gunpowder.

The Kukis use a powder of their own manufacture, which though slow in ignition is quite powerful; the saltpetre requisite for the manufacture of the gunpowder is made by the collection of the dung of the tame gyal, mixed with earth taken from below the house which is saturated with urine. A long cylindrical bamboo basket is filled with this mixture and suspended between wooden posts; boiling water poured on the mixture dissolves the salts, and they drop into a large iron pot which has been placed below the suspended basket. This solution, subsequently boiled until it gets quite thick, is drained off and allowed to crystallise; finely powdered charcoal is added to the crystals, and if possible sulphur, but it can be made without. The course of manufacture will require four or five days, and is only undertaken in bright warm weather. With the exception of the gun and dao the hill men have no weapon.

Ammunition.

The sale of ammunition until 1903 was solely in the hands of the Superintendent, but with the final disarmament of the Lushais, the necessity for this disappeared, and ammunition is now procurable from licensed vendors at Rangamati and Bandarban.

Basket manufacture.

The hill people are very clever in the manufacture of cane and bamboo baskets. Cotton and grain are exported in baskets made of finely split bamboo, and others of various sizes and shapes are made for storage purposes; those woven from cane are the strongest and best in every way.

Trade.

The trade of the Hill Tracts is principally in the hands of Chittagonian Bengalis, who convey their goods from place to place by means of boats and rafts.

The principal exports consists of forest produce, cotton, rice, oilseeds (mustard and rape) and rough "dugouts," which are subsequently converted into boats of all sorts, the sea-going "balam" boat, the "saranga" or the boat in ordinary use for river trade, the "koonda," a boat peculiar to the Districts of Noakhali and Tippera, and the ordinary "dug out" or canoe, which is in universal use on all the rivers of the District and provides the principal means of transport.

There is also a certain amount of tobacco leaf exported from the southern portion of the District. A very excellent tobacco is procured from the leaf grown on the banks of the Matamuri river during the winter months. This excellence is due to the heavy deposits of ash from the burnt *jums* which mixes with the sandy soils, and makes an ideal bed for the growth of the tobacco plant. The supply is, however, practically monopolised by the Maghs themselves, who are competent judges of a good tobacco.

In old days there was a considerable export of India-rubber, which is indigenous to the country; greed of gain drove the hillmen to bleeding the trees to death, and the tree is now extinct.

The Kukis were guilty of similar folly with regard to the indigenous tea tree, for discovering that the seed had a considerable market value, they cut the trees down in order to collect the seed more easily.

Ivory used also to figure amongst the exports of the District, but with the complete subjugation and settlement of the hill tribes, the slaying of elephants was prohibited, and at the present time only an occasional tusk is smuggled through. The principal imports from Chittagong are salt, piece-goods, bar iron for the manufacture of daos, axes and agricultural implements, and dry fish. The last named is the one great delicacy enjoyed by all the hillmen, who eat it as a relish with their meal of rice. It is an exceedingly evil-smelling stuff, and would be certain to give leprosy, if there is any truth in the assertion of a specialist that this dire disease is due to eating badly cured fish. As a matter of fact this disease is extremely rare. Kerosine oil from Burma is beginning to find its way into the bazaars, and is used by the wealthier class of hillmen, but the peasant is content with the fire light, or a little chirag or earthenware lamp in which vegetable oil or animal fat is used.

The principal trade centres of the District are Chandraghona, Rainkhyong, Rangamati, Shubalong, Kasalong, Bandarban and Ajodhiya.

These centres are very busy places during the winter months, and their respective river-ghats (landing-places) are crowded with varieties of boats and bamboo and timber rafts, while on the banks are stocks of grass, piles of baskets full of cotton and heaps of paddy or rice. These have all been brought in by the hillmen to be taken away by the Bengali trader in return for the cash advances he has made earlier during the cultivating season or in

exchange for goods brought from Chittagong for the purpose of barter.

Trade Statistics.

	1904-05.	1905-06.	1906-07.	
	1	2	3	
Imports.	Rs.	Rs.	Rs.	
Value of piece-goods ...	47,418	19,767	16,457	
Paddy maunds ...	4,742	33,664	9,726	
Rice	8,091	20,829	*45,285	* An additional 20,000 maunds were imported by Government and issued as rice loans.
Tobacco	3,248	6,248	1,763	
Salt	20,911	23,978	†20,888	† The general decrease in the imports can safely be attributed to scarcity of the two years 1905-1906.
Dry fish	13,889	16,976	13,888	
Pulses	660	415	273	
Exports.				
Paddy maunds ...	9,887	12,091	‡17,067	‡ The increase in paddy export is due to the jum crop being an early one and the demand from Chittagong.
Rice	9,450	493	912	
Tobacco leaf	1,598	2,958	3,128	
Cotton	28,375	137,818	133,335	
Mustard	15,989	15,356	14,515	
Til, Sesamum	51,066	22,510	28,247	

Fairs.

Of the festivals the "Mahamoni" is certainly the most important, and in some form or other it is celebrated by all the tribes of the Hill Tracts, and it is therefore deserving of a lengthy description.

The Mahamoni.

The Mahamoni is the great festival of the year amongst the Maghs and Chakmas. It is celebrated on Bisbu day, the last day of the Maghee year in honour of Buddha Gautama, also called Sakya Muni, the founder of Buddhism, more correctly a great reformer of that religion who lived about 550 B. C. and is the 24th Buddha or enlightened one. On this occasion the hill people combine business with pleasure and thoroughly enjoy an *al* fresco

picnic of three days' duration. The ceremonial dates fall in the second week of April, when the days are not too hot and the nights are pleasurably cool. The principal meeting place is at a temple on the estates of the Mong Raja, situated in the Regulation District of Chittagong, some two miles from the bank of the Karnaphuli river. The site of the temple could not have been better selected. It is situated at the junction of the plains and hills, in the midst of a beautiful grove of Nageswar trees (*mesua ferrea*). These afford excellent and ample shade to all for the purpose of bivouacking. They are in full bloom at this season, and fill the air with the delightful fragrance of their beautiful white flowers. As the days of the festival approach, crowds of Maghs and Chakmas, in village parties, numbering from five to twenty, or even more, may be met on road and river. They are a jovial throng, free from care, decked in holiday attire, and brimful of glee and laughter. The fatigues of the journey are unheeded in the round of light chaff, song and dance with which they beguile the tedium of the way. A drummer leads the procession, cheering any flagging spirit with a vigorous tattoo and his own comical gyrations, while every few minutes the party will, in an excess of good spirits, give forth in unison the "hoiya" or hill cry. The parties consist principally of young men and maidens with one or two staid elderly people as *chaperons*. The festival is distinctly one for youth, and the great majority of marriage troths are pledged in the silent shade of the Nageswar grove. To the west of the groves stands the temple, built by Konjai, the Palaingsa Magh, in 1813. In the room, and facing the main entrance sits an enormous gilded stone figure of Gautama. This entrance is so narrow that two persons can scarcely pass in abreast, but the room is to these devotees their Holy of Holies. Around it runs a square vaulted corridor some ten or twelve feet in breadth, and one hundred and sixty feet in length, which also has a narrow doorway in the centre opening out into a courtyard which is walled in. The priests are seated at the feet of the huge image, on a high raised masonry platform, and there they tell their beads and wait *largesse* from the crowd of devotees that attend the festival. Each party of hill people, as it arrives, passes in front of the temple, and, without entering, makes obeisance to the image with folded hands and bent head, and then hurries off to secure a tree, under which to camp. The native merchants from the plains, like vultures, have scented out the carcase, and collected in hundreds to fatten on the hillman's hard earned and carelessly spent savings of the year. There are the ubiquitous *bunniahs* (money-lenders) with greasy smile and false weights, ready to advance a little on account on the security of the hillman's silver jewellery. Brass workers with *thalas* (plates) and *lotas* (water-pots) to tempt the coming bride; coppersmiths, sweetmeat-sellers bathed in perspiration, assiduously manufacturing the snakey *jelabi*, or stirring up the evil-looking *rassa-golas*—both sweetmeats, however, the delight of the hill people—cloth merchants

with selections of various coloured silk handkerchiefs and gaudy caps which will soon adorn the pretty heads of the Magh girls, sellers of imitation silver jewellery and coloured glass beads and bracelets, who will all drive a roaring trade; also the vendors of concertinas and paper flowers, whose stock-in-trade is sure to be cleared out at a very handsome margin of profit. The usual variety of side-shows, each with its small tent or enclosed space and gorgeous poster announcing the presence of the strong man of Asia, the living skeleton, the performing dogs, parrots and pigeons and numberless other marvels; the mysterious glories of the peep-show, the exhilarating merry-go-rounds, and many other excitements, each vying with the other for the generous patronage of the open-handed hill folk.

The hill people will spend the night in cooking, eating, and discussing the probable delights of the morrow, and very little time will be allowed to rest the wearied limbs that have probably tramped sixty miles or more across the hill in a couple of days. The festival opens with great rejoicing. Outside the temple enclosure will be found the stalls of money-changers, who also sell coloured wax candles, similar to those that adorn our Christmas trees; for part of the devotee's duty is to light candles at the shrine of Buddha. Near the entrance gate of the temple are seated the shaven-headed and saffron-robed "Thang Pora," or priests, each under his own umbrella and telling his beads with a vacant stare, while a heap of copper coins grows in front of him. The party bearing their candles then enter the temple, and going into the inner room prostrate themselves in humble obeisance before the great image. There they light their candles and set them up at its feet, showering their coppers on the platform on which the idol rests, ensuring a rich harvest for the attendant priests. Then with a contented sigh of duty fulfilled, they rise and adjourn to the outer corridor. Here they link arms and go round and round the square laughing, singing and dancing, lighting coloured fusees—for the passage is quite dark and throwing down paper crackers; while at intervals all join in the "hoiya," which echoes and re-echoes through the corridor, and finally breaks into ripples of sound like peals of elfish laughter. The lads make quite free with their partners, and a general flirtation is freely indulged in. Occasionally the green-eyed monster, jealousy, steps in, when a young man takes off another's sweetheart, or is too endearing in his demonstrations of friendship to the choice of another, but these ebullitions are soon smoothed over and harmony is restored. The temple is kept crammed full both day and night, but no Bengali may enter. They have no objection to the European walking in, but expect him to remove his boots when entering the temple. Outside, the fair is a veritable kaleidescope of colour. There are the dancing-boys gaily blowing whistles or playing concertinas; the girls with Nageswar bloom in their hair decked out with all sorts of finery, the gifts of their ardent admirers and lovers: a truly happy crowd

bent on fun and frolic. The two days pass away all too soon, for the hill people, who now return to their every day life and to regale the less fortunate ones who have remained in the village with fabulous tales of the splendours they have seen and the magnificent time they have spent. The sacred grove is given over to a Mahamoni for the Buddhists of the plains, a very tame affair in comparison with the one celebrated by these children of the hills.

Mela at Rangamati.

In former years, before our advance into the Lushai country, there used to be an annual gathering of the clans at Rangamati, at which the Deputy Commissioner used to exhort the confiding savage to live at peace with his enemies, and return good for evil to those that would unjustly persecute him—copy-book maxims that were backed by presents of coloured blankets and a liberal allowance of rum. These excellent precepts were treated with stoical indifference, the blanket was exchanged for more liquor, and the savage, having spied out the land, would return and raid some unsuspecting hamlet, putting all except young females to death and reaping a plentiful harvest of heads. These gatherings with their political aspect were finally abandoned. In 1903 a small agricultural and industrial fair was held at Rangamati, and a grant of two hundred rupees was received from Government towards the expenses. Though the number and quality of the exhibits were poor, yet a goodly number of hill people assembled and thoroughly enjoyed themselves. In 1904 the attempt was abandoned owing to an outbreak of cholera, but in 1905 a successful gathering was held. The exhibits were chiefly samples of cotton, food, oils, grains and vegetables, also many varieties of home-woven cloth. In addition to the fair there were boat races which proved a great attraction, the prizes for which were keenly contested by crews from the different villages. Athletic sports received a considerable amount of support, especially tugs-of-war of a hundred or more a side. In 1906 and 1907 the mela had to be abandoned owing to successive bad harvests but a successful mela was held in 1908. These annual gatherings should receive every encouragement, as it enables the Chiefs, headmen and people to collect together and exchange ideas with each other, and with the representatives of Government. The presence of the Commissioner of the Division lends great eclat to the gathering, and enables him to learn something of the people and their ways.

CHAPTER XII.

COMMUNICATIONS.

Communications.

Until the year 1900 the District only possessed one road, a military first class bridle track, known as the Chittagong, Demagiri, Lungleh and Haka road. This road enters the Hill Tracts from the west and as far as Rangamati proceeds due east; here after crossing the Karnaphuli river it takes a north-easterly direction and crossing the Thega river enters the Lushai Hills and reaches Demagiri. It is continued through Lungleh, the subdivisional post of the Lushai Hills, to the Chin Hills post of Haka under the administration of the Government of Burma. The portion of the road between Chittagong and Rangamati is of importance as it is the overland mail route. Beyond Rangamati the mails and stores are carried by boat as far as Demagiri, and this portion of the road is of little importance. It was rapidly constructed to meet the land transport of the requirements of the Lushai expedition of 1889-1890, and but little attention was shown to proper alignment or grading. Time being the great object, the existing jungle paths were hurriedly improved, and as a hillman goes straight up one side of a hill and down the other, it can easily be understood that such an alignment would leave much to be desired. With the settlement of the Lushai country the inhabitants of the Hill Tracts moved into the interior of the District and the question of opening out the country by roads became one of great importance. A scheme was duly submitted and received the approval and sanction of the Government and a portion of the necessary funds has been allotted.

Chittagong-Demagiri, 90 miles.

The road starts from Chittagong and is available for wheel traffic, a distance of 23 miles, thence it becomes a first class bridle track bridged as far as Rangamati, a further distance of 23 miles, and is rideable throughout the year. There are furnished rest-houses at Hathazari and Raozan at the 12th and 20th mile respectively. The road passes through a tea garden called Thandacheri, and at the 30th milestone there is the manager's bungalow. From Thandacheri the road enters the hills and reaches Rangamati at the 46th mile. The third section, 41 miles long, is from Rangamati to the Thega river, the boundary of the Chittagong Hill Tracts and four miles from Demagiri; the stages are Rangamati-Shubalong 11 miles with rest-house and bazaar, Shubalong-Barkal 9 miles with rest-house and bazaar. There are no rest-houses between Barkal and Demagiri, a distance of 25 miles; at Demagiri there is a rest-house and bazaar. This section of the road is

rideable only in the cold season, when the rivers Kainda, Shubalong and Thega are easily fordable.

This road was recently opened and is rideable throughout the year; it is an exceedingly important one, tapping as it does the rich valley of the Chengri river. There is an unfurnished bungalow at Bureeghat, a furnished inspection bungalow at Mahalseri. (Rangamati-Mahalseri, 32 miles.)

This road recently opened is rideable throughout the year, and is well graded, the stages are Bangaldhaliya and Kerowpara, each ten miles; there are unfurnished rest-houses at each place, while Chandraghona and Bandarban possess excellent furnished inspection bungalows. (Chandraghona-Bandarban, 25 miles.)

A dak road connecting Bandarban with Poang hat in the Chittagong District; it has an unfurnished rest house at Poang hat belonging to the Bohmong. (Bandarban-Shubalong, 10 miles.)

The District roads are only bridle tracks suitable for shoulder borne and pack traffic. The rivers are the chief means of communication of the District, and are the principal means of transport. During the cold weather months and dry season country boats of a carrying capacity varying between five and a hundred maunds bear the imports to the different markets of the interior; while large bamboo rafts float the cotton, oil seed, paddy and Sunn grass down to the plains. In the height of the rains in addition to bamboo large timber rafts and rough hewn boats are exported.

A small Government launch plies weekly between Chittagong and Rangamati for the convenience of officials, leaving according to tide on Thursday and returning to Chittagong on Saturday.

A bi-weekly service is about to be introduced by the India General Steam Navigation Company (Mac Neill and Co.)

CHAPTER XIII.

LAND REVENUE AND ADMINISTRATION.

The Chittagong Hill Tracts was at first a political charge, all revenue work being carried on by the Collector of Chittagong. Complete ignorance prevailed in the Collectorate with regard to proceedings relating to the Hills and their people, and this necessarily gave rise to great confusion in the revenue system. As the Superintendent of the Hill Tribes gained experience of the District, it was found expedient to transact much of the revenue duties through him, and so little by little the whole revenue administration fell into his hands, and the District finally became entirely separated from the Chittagong Collectorate in revenue matters. The Hill Tracts were constituted a District by Act XXII of 1860; the boundary was redefined by Act IV of 1863. The river tolls and waste lands were administered by the officer in charge of the District from the very first. The capitation tax settlements were made over by the Chittagong Collector in May 1866 with arrears uncollected amounting to Rs. 3,586; other sources of revenue were non-existent.

Revenue history.

In the old revenue rolls of the Chittagong Collectorate, the capitation tax collections are shown under the head of kapas (cotton) mahal settlements. This designation took its rise from the fact that, in old days before money became current among the hill people, tribute was paid by them to the Honourable East Indian Company's Government in raw cotton. The term capitation tax is a misnomer; it is wrong in as far as it leads one to suppose that this is a poll tax levied upon each adult male of the hill population. The old hill mode of raising revenue was by a house tax varying indvidually in amount, but levied only from the head of each family who cultivated by jum in the hills. The inequalities and weakness of this mode of taxation were early recognised by the authorities. In August 1864 Mr. MacGill, the Superintendent, recommended that a census of the hill population should be taken, and that a register of householders should be compiled and that, on the information thus obtained, an equitable settlement should be made with the three principal Chiefs of the hills, authorising them, on payment of a certain sum to Government, to collect the house tax within specified limits. From the earliest times the Chiefs had collected from certain families irrespective of the part of the country where they might reside. No action was taken on the proposition, and in October 1867 Captain Lewin recommended that in a revision of the capitation tax the existing village system should be

recognised, taking the "family" as the initial unit, and that in each village a headman should be appointed by the Chief, subject to the sanction of the Deputy Commissioner. Captain Lewin further recommended that the Hill Tracts should be divided into three revenue divisions, respectively under the authority of the three Chiefs, and that the sum of rupees four per house should be recognised as the legal tender for payment of jum revenue to the Chiefs.

The Government of Bengal in 1870 ordered that the kapas or jum tax was to be raised only from those who jumed, and the sum of rupees four was fixed as the legal amount of jum tax payable by each family. It is admitted, however, that there are inequalities in the amount of jum tax paid in the three circles, but this rests on tribal customs and no attempt has been made to equalise the tax or prescribe a uniform rate of payment throughout the District, but our courts recognise the sum of rupees four as a legal tender in full payment for one year's jum tax in one family. This tax is tribute payable to the State; it in no way partakes of the nature of rent, or bears any relation to the land cultivated. In 1874 the Government of Bengal decided that the jum tax of rupees four a family should be taken as the basis of assessment; of this amount rupee one was to be assigned to the headman for the trouble of collection, and rupees two to the Circle Chief, the remaining one rupee to be paid by the Chief as Government revenue. It was decided not to interfere with the existing arrangements between the Chiefs and their people by which some pay more and some less. The revenue obtained from this source in 1895 was—

Assessment.

Jum revenue.

		Rs.
Chakma Chief ...	...	... 3,155
Bohmong Chief	...	... 2,918
Mong Chief ...	...	... 2,314
	Total	... 8,387

This sum was far below the amount that should have been paid owing to liberal reductions granted by the Government in past years for services rendered in connection with the Lushai expeditions, as also for exemptions under the tribal custom by which priests, exorcists, bachelors, widowers, widows, the diseased and infirm paid no jum tax. The time for a careful revision of the whole scheme by which revenue is paid under the head of jum tax having arrived, proposals were submitted to Government which, while making due allowance for the rights or privileges of the Chiefs, materially enhanced the revenue payable to Government. The proposed revision was duly sanctioned, and for a period of ten

Recent revision of jum revenue.

years from 1st April 1905 the revenue payable under this head will be—

		Rs.
Bohmong Chief	... ...	5,772
Chakma Chief	... ...	4,553
Mong Chief	... ...	3,478
Total	...	13,803

Plough revenue and rules.

When land is required for reclamation by plough cultivation a settlement is made with the tenant which is known as an amalnamah or lease. This lease is granted for a period not exceeding ten years; for the first three years no rent is charged for the land; after that the amount of rent payable is fixed for a period of ten years. In calculating the amount of rent to be paid, the surroundings and capabilities of the land are taken into consideration. The rent then charged may not be increased till the expiry of the ten years' period, each subsequent settlement is for a period of ten years. The rate of rent charged is purposely kept low, so as to offer every encouragement to the people to take up plough cultivation. Great care is necessary in watching these settlements as an unscrupulous tenant will take a settlement, and after getting the benefit of the rent-free period will attempt to throw up his lease without due reason. The Superintendent can recommend, and the Commissioner sanction, the subletting of settlements by the tenants, but the privilege is only accorded after careful enquiry. The Government, should occasion arise, can resume actual possession of the land that has been reclaimed, but has to pay the tenant fair compensation. In 1875 Rs. 9,823 is shown as the revenue from cultivated lands, but this includes Cox's Bazar, now a Sub-Division of Chittagong but then included in the Hill Tracts. As a matter of fact the plough revenue of that year from the District was only a few hundreds of rupees. In 1906-07 the sum of Rs. 30,943 was realised as rent for plough lands and the acreage returned amounts to acres 20,000. The acreage at present under plough cultivation is divided between the three circles in the following proportion :—

		Acres.
Chakma Circle	... ...	10,000
Bohmong Circle	... ...	4,000
Mong Circle	... ...	6,000
Total	...	20,000

When we consider the thousands of acres of virgin soil still remaining to be reclaimed in the rich valleys, we see what an exceedingly valueable asset the Government possesses and how every inducement should be given to the people to reclaim the land. The plough rents are collected through the agency of the

Circle Chief and mauza headman, who prepare the jamabandis or rent-rolls of their respective circles and mauzas. These rent-rolls are checked and approved by the Superintendent, and then returned to the Chief for collection; the rent collections are divided in the following proportion:—Government 11 annas, Circle Chief 2 annas, Headman 3 annas. The rules at present in force are hardly conducive to the rapid extension of plough cultivation. Subletting by lessees is strictly prohibited, and entails the cancellation of the lease when proved. In reality the law is generally evaded. A lease is taken of waste land for the purpose of cultivation, the lessee will clear a portion and then sublet, but safeguards himself by taking an agreement that the lessee is a servant, while in reality he cultivates on his own behalf. If this transaction be questioned by the authorities this agreement is produced and the case falls through. It must be remembered that the hillman has become accustomed to the plough, and works it himself; in former years plainsmen were engaged on a monthly wage to plough, plant, and harvest and as recently as ten years ago it was rare to see a hillman doing his own work, while now it is the exception to see a foreigner working in the fields. The hillman has grasped the advantage and management of the plough system of cultivation, but the present inducements are not sufficient to allow of the more wealthy taking up the venture. The ordinary man is hampered by his want of necessary capital, for money is only to be borrowed from the Mahajan at a very high rate of interest. The Government has come to the rescue; liberal advances are made for the purchase of plough cattle or for purposes of land improvements. The lands suitable for the plough are principally covered with "Kagra" or elephant grass, and to clear and bring this into cultivation will cost roughly fifty rupees an acre. The return is so remunerative that it is calculated that a man will be able to purchase a pair of buffaloes at an average price of rupees one hundred after two years' cultivation. If subletting be recognised under proper conditions, the lands suitable for plough cultivation will be rapidly settled. The principal restrictions to impose are that subletting shall only be recognised among hillmen, great care must be exercised in giving settlements to plainsmen, and such settlement should only be made by the Superintendent, and in this case only subletting to hillmen be permitted. In all cases of subletting, it will be necessary that the sub-lease be registered in the Superintendent's office and the rights of the sub-lessees safeguarded.

Plough rules.

Forest revenue.

Forest revenue is derived by taxing the removal of the forest produce from the Government reserves, and also from the open forest, if removed from the District for the purposes of trade. Toll stations are placed on the rivers at the entry into the Hill Tracts, and as the produce is floated down the rivers it is taxed before being allowed to pass the toll station. These toll stations are officered by the Forest Department, and are situated in the

Collectorate side of the boundary. The revenue obtained from this source amounted in

				Rs.
1880-81	...	...	...	73,064
1890-91	...	...	...	80,555
1900-01	...	...	...	1,02,141

Grass revenue.

Grass Khola revenue is obtained by the sale by public auction of the right to cut and remove from certain areas of land a variety of grass that is in general use for thatching houses and is known as "Sunn" grass. In the District are found hillsides and valleys which are covered with Sunn grass. This is a coarse species of grass that grows to five and six feet in height; these grass fields are reserved by Government and auctioned yearly. The Bengalis come up from the Regulation District, and the bidding at the sales for the right to cut and remove the grass each year is very keen. In 1870 the revenue from this source amounted to only Rs. 500, while in 1907 it amounted to Rs. 8,653. This revenue will however decline in future years; the grass lands situated in the valleys are rapidly coming under the plough, which will ensure a regular source of revenue and create additional food supply for the people. In addition corrugated iron, tin sheets and bamboo shingles are coming into general use in the Chittagong District for roofing, thereby ensuring comparative immunity from the risk of the destruction of the homestead by fire. Arson is a very favourite method amongst Chittagonians of settling their little differences of opinion. Any advantage that may be secured in the Civil Courts is often equalised by the destruction, in this way, of the homestead of one party by some emissary of the others.

Minor sources of revenue.

Minor sources of revenue during 1907 are fisheries, Rs. 552; pounds, Rs. 564; ferries, Rs. 536; cattle grazing fees, Rs. 429; and gun licenses, Rs. 500.

CHAPTER XIV.

ADMINISTRATION.

The records having reference to our relations with the hill tribes obtainable in the Government offices at Chittagong are but scanty and intermittent. The attention of the executive was directed to the administration of the District of Chittagong proper, and it was only when some lawless outrage or default of tribute payment forced them into notice that mention is made of the frontier tribes. Up to 1860 therefore we exercised little direct influence or rule over the tribes. In July of that year a Superintendent of the hill tribes was appointed to the charge of the hills, which were henceforth known as the Hill Tracts of Chittagong. The primary object of the appointment of a Hill Superintendent was the supervision of the independent tribes; and for the next few years attention was principally directed to the preservation of the peace of the frontier.

Early relations with tribes.

Appointment of Superintendent.

In 1867 the official designation of the officer in charge of the District was changed from Superintendent of Hill Tribes to Deputy Commissioner of the Hill Tracts, and he was vested with full control of all matters pertaining to revenue and justice throughout the Hill Tracts; at the same time the District was apportioned into subdivisions, and subordinate officers placed in charge thereof. The constitution of the District was as follows:—

Designation altered to Deputy Commissioner.

Constitution of District.

1. The Deputy Commissioner in charge of the District and vested with full control of the whole Police Force guarding the frontier. The country watered by the Karnaphuli and Pheni rivers with their tributaries was under his immediate supervision.

2. The Assistant Commissioner in charge of the Sangu Subdivision. His charge was the country watered by the Sangu and Matamuri rivers. He was vested with powers over the Police in his subdivision.

3. The Deputy Magistrate of Cox Bazar in the south of the Chittagong District, ex-officio an Assistant Commissioner in the Hill Tracts, west and south of the Matamuri river.

4. The Assistant Superintendent of Police, in immediate command of the District Police and superintending matters relative to the equipment and internal economy of the force.

The general instructions of Government for the guidance of the Hill Tracts authorities are conveyed in the Government of Bengal's letter No. 3300, dated June 30th, 1860, and are briefly summarised.

Government policy.

1. To allow no middleman between the hillman and the representatives of Government, all mooktears or attorneys being prohibited from employment in matters between hillman and hillman.

2. Simplification of procedure and freedom from expense attained by directing that equity guided by the spirit of the law should be observed, no stamps required, and no costs further than actual and necessary expenses. Justice to be administered in the simplest and most expeditious manner possible.

3. The customs and prejudices of the people to be observed and respected, with as little interference as possible between the Chiefs and their tribes.

4. The Deputy Commissioner was vested with the full powers of a Magistrate, his orders being appealable to the Commissioner of the Division who also has the final decision of all heinous cases. This wise and beneficial policy has been adhered to, and forms the basis of all the regulations that have since been framed.

Early revenue.

The revenue of the Hill Tracts consisted chiefly of the tribute paid to the Government by the Chiefs of the tribes.

A considerable sum of money was also obtained yearly from the tolls levied on behalf of Government on all spontaneous forest produce brought down by water or river route to the plains.

Formation into Sub-Division.

With the annexation of the Lushai country in 1892 and removal of all fear of raids by the Kukis, the Chittagong Hill Tracts were formed into an independent subdivision of Chittagong and placed in charge of an Assistant Commissioner and administered under the rules of 1892. The scheme was found however not to work satisfactorily and consequently by regulation of 1900 the Hill Tracts was constituted a District and placed in charge of a Superintendent. The regulation came into force with effect from the first of May 1900.

Reconstitution as District.

Administration.

The Chittagong Hill Tracts are administered by a Superintendent with Assistant Superintendents. The District constitutes a sessions division, and the Commissioner of Chittagong is the Sessions Judge. The Government of Eastern Bengal and Assam exercises the power of a High Court, for the purpose of the confirmation of sentences of death. The Commissioner of Chittagong exercises the power of a High Court for all other purposes.

Chiefs and headmen: their powers.

The three Chiefs, Chakma, Bohmong, and Mong, regulate the affairs of their circles, and the actions of the headmen within them. They have power of fine, of enforcing restitution, and of imprisonment. Similarly the headmen regulate the affairs of their mauza, having powers of fine up to Rs. 25, of enforcing restitution, and of detention until the Superintendent's orders are received.

Road cess.

There are no road and public works cesses, the maintenance of roads and buildings being wholly a provincial charge. The Stamp Act is not in force in the District but the revenue from the sale of postage stamps during 1907 amounted to Rs. 2,309.

There is no excise revenue derived from imported liquors, or country spirits. The people may brew any quantity for home consumption, but may not sell the same under a penalty or conviction of three months' imprisonment. No licenses are granted for the manufacture or sale of intoxicating drinks. As regards the sale of drugs, three shops are licensed to sell opium by retail, while there is only one shop that sells ganja. The revenue from this source in 1907 was Rs. 3,998.

Income tax is only realised from Government servants and amounts to a very small sum. There is only one office at Rangamati for the registration of deeds. The Superintendent, Assistant Superintendent, and two Sub-Deputy Collectors are authorised to register deeds. During 1906-07 there were 592 documents registered and the fees therefrom amounted to Rs. 183-4-0. Registration

The staff for the administration of civil and criminal justice is the same, and consists of the Superintendent, Assistant Superintendent with first class powers, and two Sub-Deputy Collectors with second class powers. The Circle Chiefs dispose of all petty criminal cases as between hillmen, and dispose of all cases of a civil nature that bear on tribal customs.

Police. The machinery for the protection of persons and property in the District was formerly, although called by the name of Police, an essentially military force comprised mostly of Gurkhas, trained and expensively armed particularly as a protection against the raids from the tribes further east. In 1872 the total strength of the force was 656 of all ranks and the cost of maintenance payable wholly from Imperial revenue was Rs. 1,48,040. With the subjugation of the wild tribes in the east and the annexation of their country, and the formation of the same into a separate District in 1892, the need of maintaining so large a force in the District ceased. The present police force of all ranks has a strength of 152, is armed with the Martini-Henri rifle, and the annual cost of maintenance wholly borne by the Government of Eastern Bengal and Assam is Rs. 27,408. The strength is made up of 1 Inspector, 8 Sub-Inspectors, 17 Head Constables, and 126 Constables.

There are eight police thanas or stations in the District :—

(1) Chandraghona—on the river Karnaphuli, on the boundary between the Hill Tracts and the District of Chittagong.

(2) Rangamati—the headquarters' police station.

(3) Kasalong—on the Karnapulli river, 14 miles above Rangamati and opposite the mouth of the Kasalong river, one of the most important tributaries of the Karnaphuli river.

(4) Mahalcheri—50 miles up the Chengri river, another important tributary of the Karnapuli.

(5) Ramgar—on the Pheni river, to the north of the District.

(6) Bandarban—on the Sangu river, the headquarters of the Bohmong circle.
(7) Ruma—also on the Sangu river, 30 miles above Bandarban.
(8) Lama—on the Matamuri river, in the south of the District.

All cognisable cases are reported to the police station within the jurisdiction of which the offence is committed. All heinous cases and cases between hillmen and plainsmen are enquired into by the District police and are triable by the civil authorities of the District; all other cases are referred by the Superintendent to the Circle Chief, who enquires into and deals with each according to tribal custom. This system is an eminently satisfactory one, and the Circle Chiefs exercise their power, on the whole, with fairness and equity. Serious crime is rare, and little organised crime exists. Murders and grievous hurt are usually the result of jealousy or drink; the culprit seldom seeks to hide his guilt or evade justice. There is unfortunately an ever-increasing amount of civil litigation, usually the outcome of monetary transactions between the plainsmen and the hillmen. The authorities do all in their power to protect the hillmen from the rapacity of the money-lenders, but it is a very difficult task to deal with these blood-suckers, and the general improvidence of the hillman renders him an easy prey to these astute rogues. A very wholesome regulation in the Hill Tracts is the one forbidding the appearance of a pleader or mukhtear (lawyer) in any court within the jurisdiction of the Chittagong Hill Tracts. This regulation has a very satisfactory deterrent effect on unnecessary litigation.

Crime.

CHAPTER XV.

GAZETTEER.

Ajodhya Bazar—On left bank of the Pheni river; cotton and sesamum; resorted to by people from Hill Tippera which is across the river. Hat day Tuesday.

Bandarban Village—In the Chittagong Hill Tracts, situated on left bank of the Sangu river in 22° 13′ N. and 92° 14′ E. Population 2,370; the residence of Bohmong Cholafru and headquarters of the Bohmong Circle. A tedious journey of two whole days by country boat from Chittagong. Two days' march across country from Chandraghona. The village is quaint and there are two fine Khyongs or temples, which are worth seeing. The inhabitants are entirely Maghs of the Rigraysa sept. Bandarban possesses a furnished rest-house, police station, post office, hospital and bazar, but supplies are scarce in the locality, and it is well to be provided with all necessaries.

Barkal Bazar—On right bank of the Karnaphuli river in 22° 45′ N. and 92° 22′ E., gives its name to the hills in the vicinity. The river here forms rapids, and is unnavigable for quite a distance; on this account a tramway two miles in length was built in 1889 by which passengers and goods are transhipped. Important centre for timber, bamboo, and boat trade, also cotton and sesamum. Furnished rest-house, dispensary, post office. A long march from Rangamati and 15 hours by boat.

Bohmong—One of the three circles into which the Chittagong Hill Tracts is divided for administrative purposes; the others being the Chakma and Mong Circles. The circle occupies the south of the District, and lies between 21° 11′ and 22° 30′ N., and 92° 6′ and 92° 38′ E., bounded on the north by the Chakma Circle, on the south and west by the District boundary and on the east by forest reserves. Area 2,064 square miles. Population (1901) 44,075, having increased by 12·9 per cent since 1891. Most of the people are Maghs or Arakanese. There are 74 villages, one of which, Bandarban, is the residence of the Bohmong, an hereditary title attaching to the Chief who administers the circle. The present Chief is Cholafru Chowdhury.

Chakma—One of the three circles into which the Chittagong Hill Tracts is divided for administrative purposes, the others being the Mong and Bomong Circles. The Chakma Circle occupies the centre and north of the District, and lies between 22° 7′ and 23° 13′ N. and 91° 53′ and 92° 36′E. It is bounded on the south by

the Bohmong Circle, on the north-west by the Mong Circle, north and east by forest reserves, and on the west by the District boundary. Area 2,421 square miles. Population (1901) 48,789, having increased by 71 per cent since 1891. The people are mostly Chakmas and the circle is administered by the Chakma Raja. There are 94 villages, one of which, Rangamati, is the residence of the Chief, and the headquarters of the District. The present Chief is Raja Bhuban Mohan Rai.

Chandraghona Bazar—On right bank of Karnaphuli at entrance to the Chittagong Hill Tracts, 26 miles by river from Chittagong. A station of the London Baptist Missionary Society, who are now erecting a large masonry hospital to contain about 40 beds. Police station, dispensary, post office, furnished inspection house. Principal trade centre of District for timber, bamboo, boats, cotton, sesamum and sunn grass. Hat day Thursday.

Kasalong Bazar—*On left bank of the Karnaphuli river 14* miles above Rangamati, facing mouth of Kasalong river. Police station, unfurnished rest-house and post office.

Lama—Police post on right bank of the Matamuri river 21 miles from the Thana of Chakaria in the Regulation District of Chittagong. Dispensary and post office; no supplies of any description.

Mahalcheri Bazar—On right bank of Chengri, a tributary of the Karnaphuli river. It has a police station, dispensary, post office and furnished rest-house. It is two days by road from Rangamati. Important cotton and sesamum centre. Hat day Wednesday.

Manikcheri Village—Situated on a stream of the same name in 23° 11′ N. and 92° 5′ E. Population 1,356, entirely Palaingsa Maghs. Is the principal village of the Mong Circle and the Raja resides here. Fine Khyong Ghar, dispensary, and school, large weekly Hat held on Sunday. Easiest route, by road from Chittagong to Fatikcheri; the distance from there is about 12 miles which are rideable, except in the rainy season.

Mong—One of the three circles into which the Chittagong Hill Tracts is divided for administrative purposes, the others being the Chakma and Bohmong Circles. It lies between 22° 45′ and 23° 28′N., and 91° 51′and 92° 7′E., and occupies the north-west corner of the District. Area 653 square miles. Population (1901) 31,898, having increased from 22,708 in 1891. Most of the people are Tipperas. There are 128 villages, one of which, Manikcheri, is the residence of the Chief who administers the circle. The title of Mong Raja is hereditary; the present incumbent is Raja Nephru Sain.

Nainyachur Bazar—On left bank of Chengri river, two days by road or boat from Rangamati. Cottton and sesamum mart. Hat day Tuesday.

Rangamati—Headquarters of the Chittagong Hill Tracts Eastern Bengal and Assam, situated on the banks of the

Karnaphuli river in 22° 39′ and 92° 12′ E. Population (1901) 1,627. The station is extremely picturesque, and well worth a visit from Chittagong, from which it is distant 65 miles by river and 46 miles by road. There is communication by a Government steamer which leaves Chittagong every Thursday and reaches Rangamati after a run of nine hours, returning on the Saturday. The boat is provided with cabins, crockery, cutlery and cooking utensils, but the passenger has to make his own commissariat arrangements. The first class return fare is nine rupees, and two rupees for a servant.

Rangamati is also the headquarters of the London Baptist Mission, having two missionaries and their families quartered there.

The station possesses a High English school with accommodation for fifty free boarders, who must be hill boys. There is an excellently equipped hospital and charitable dispensary, District police reserve lines, police station, treasury, post and telegraph office, circuit-house, and a big bazar or market. The market days are Monday and Thursday, when large crowds flock in from the surrounding villages to dispose of their country produce and purchase household necessaries.

All ordinary provisions are procurable in the bazar, which is steadily expanding and is a model of neatness, comparing very favourably with the bazars of Bengal.

Rhainkyong Bazar—On left bank of Karnaphuli river at mouth of river of same name, important bamboo and timber trade centre, also cotton and sesamum. Hat day Saturday.

Ruma—A police post on the right bank of the Sangu river 30 miles above Bandarban; no supplies procurable.

Ramghar Bazar—On left bank of the Pheni river. Police station, post office, unfurnished rest-house. Headquarters of an Indian Baptist Mission. Hat day Thursday.

Shubalong Bazar—On left bank of Karnaphuli and at the mouth of a tributary of the same name. Eleven miles by road and 12 by river from Rangamati, furnished rest-house, important cotton centre.

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